A Study in AMERICAN FREEMASONRY

PREUSS

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A STUDY

IN

American Freemasonry

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BASED UPON PIKE'S "MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE," "MACKEY'S MASONIC RITUALIST," "THE ENCYCLOPÆDIA OF FREEMASONRY," AND OTHER AMERICAN MASONIC STANDARD WORKS

EDITED BY

ARTHUR PREUSS

Editor of the Catholic Fortnightly Review

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PREFACE TO THE SECOND EDITION

So soon has a new edition of this volume become necessary that we must content ourselves with correcting such minor (typographical) errors as have been brought to our notice.

It is a pleasure to be able to say that the reviews of this *Study,* so far published, in this country, in Canada, in South America, and in Europe, have been uniformly favorable. Catholics have hailed the book as a necessary and useful publication. Even Freemasons have been constrained to acknowledge its objectivity and calmness of tone. Thus a Masonic writer in the *Missouri Historical Review*[1] says:

"*A Study in American Freemasonry* . . . is based upon Pike's 'Morals and Dogma of the Ancient and Accepted Scottish Rite,' Mackey's works, and publications of other Masonic writers. It is written in a calm, argumentative manner, giving authorities for all the allegations that the author makes, so that no offense is felt by a Mason while reading it, though he may see the mistake of the author in the conclusion given by him."

This "mistake" our critic specifies as follows: "The majority of American Masons adopt the York Rite of Masonry leading from the Blue Lodge through the Chapter to the Commandery of Knights Templar. In the Scottish Rite leading from the same Lodge to the 33rd degree there is more of philosophic teaching, but Masons would reply to the assertions of the author, that in neither branch is there taught any concealed religion, philosophy or science, but that these are all fully set forth in the monitorial or exoteric Masonry, the esoteric Masonry being merely the forms of initiation and not a changing or addition to the monitorial part."

[1] Vol. III, No. 1 (Oct. 1908), p. 79.

The writer of this criticism is probably an exoteric Freemason, one of the "Knife and Fork degree," or at best a "Bright Mason."[2] His contention is so thoroughly refuted throughout the present volume[3] that we need not enter into an argument here. Once Masons admit — as they *must* admit — the authenticity of our sources and the genuineness of our citations, we can tranquilly leave to the unprejudiced reader the judgment as to the validity of our conclusions, which are not forced, but flow spontaneously from these premises.

ARTHUR PREUSS.

St. Louis, Nov. 1, 1908.

[2] *Vide infra,* pp. 6, 9, 28 sq. For our opinion of exoteric Masons of this class see *infra,* p. 16.
[3] See especially pp. 10, 12 sqq., 18 sqq.

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INTRODUCTION

Among the varied influences that are ceaselessly engaged in shaping American ideas and molding American life, Freemasonry must, in all fairness, be conceded a prominent place. Its principles are scattered broadcast by our daily press; its labors for humanity are the constant theme of tongue and pen; its members are, in great part, our lawgivers, our judges, our rulers; even the presidents of our republic openly join its ranks; the educators of our youth in school and university are often its adherents, and encourage among their pupils societies which ape its secrecy and methods and prepare the young to become its zealous partisans in after life. To crown all, Protestant ministers and bishops are its initiates and advocates, so that often not only the corner stones of our public buildings, but even those of Protestant churches, are laid by its officers and consecrated by its mystic rites. To deny its influence among us, would be to deny a fact plainer than the light of day.

And if we are to believe the open protestations of American Freemasonry, we should not grudge it its numbers or its power. "It is," it asserts, "a purely benevolent association, in which there is no harm. It admits all religions in a spirit of universal tolerance. No atheist can be a member. It teaches brotherly love and universal benevolence, the fatherhood of God and the brotherhood of man. It requires a man to be moral; enforces respect for authority; assists its

associates in life, and when death calls them to a better sphere, consigns dust to dust with appropriate ceremonies and provides with solicitous care for the widow and the orphan." If this be American Masonry, and the whole of American Masonry; if there be nothing objectionable concealed behind all these and masked by these, opposition to American Masonry is hard to be conceived.

Yet there is opposition to American Freemasonry, and strong opposition, in a quarter from which, if Masonry's assurances are sincere, we should least expect to meet it; opposition and condemnation from a power remarkable for its own deeds of benevolence — the Catholic Church. Is it ignorance on her part? Is it prejudice and bigotry? Is it the pettiness of wounded pride at finding a powerful competitor in the field? Is it priestly tyranny which will suffer no influence even for good, if dissevered from its own? The present Study will, we hope, throw light upon all these points, which cannot but interest the inquisitive mind.

"But what guides," it will be asked, "are we to follow in our Study?"— Guides, we answer, to whom no exception can be taken; guides who certainly know of what they speak; guides who will speak in all sincerity, since they do not speak for us, but for the instruction of those of whom they are the acknowledged and accepted teachers. We shall use standard works of American Freemasonry, the works of such celebrated Masonic authorities as Bro. Albert G. Mackey and Bro. Albert Pike.

To show that we are not exaggerating the authenticity of our sources, which indeed no educated American Mason would for a moment deny, our readers will

permit us to give, in the words of a Masonic Brother, a brief notice of their Masonic life and literary labors.

"It is in Masonry," says Bro. C. T. McClenachan in his *Memoir* of Dr. Mackey, written for the Fraternity, "that Dr. Mackey attained his greatest celebrity, for to that and its kindred sciences he devoted the best years of his life. He was initiated, passed, and raised to the sublime degree of Master Mason in 1841, in St. Andrew's Lodge, No. 10, at Charleston, S. C.; immediately afterwards he affiliated with Solomon's Lodge, No. 1, of the same city, and in December, 1842, was elected Master thereof. In the following year, 1843, he was elected Grand Secretary, and in March, 1845, Grand Lecturer of the Grand Lodge of South Carolina. In both offices he was continued uninterruptedly until 1866, combining with the duties of the Secretariat that of preparing the Reports on Foreign Correspondence. In the Grand Chapter of the Royal Arch Masons of South Carolina, Dr. Mackey was elected Grand Lecturer in 1845, Deputy Grand High Priest in 1847, and in each successive year, until 1854, when he was made Grand High Priest, in which position he served, by continuous re-elections, until 1867. Upon the organization, in 1860, in South Carolina of a Grand Council of Royal and Select Masters, he was elected Grand Master. During the period he filled these important positions, in the Grand Lodge, Grand Chapter, and Grand Council of South Carolina, he exercised a potential and beneficial influence over the Masonry of that State, which grew under his fostering care from a condition of weakness to one of great prosperity. His Annual Reports on Foreign Correspondence, and his instructive lectures and addresses, gave him a rep-

utation which was shared by the Bodies he represented. In 1859, the Royal Arch Masons of the United States, at their triennial convocation in Chicago, elected him to the highest position within their gift, that of General Grand High Priest — an office which he held for six years. At an early period, Dr. Mackey took an interest in Scottish Rite Masonry, the abstruse philosophy of which he found congenial. In 1844, he received the Thirty-third or ultimate degree of that rite, became a member of the Supreme Council for the Southern Jurisdiction of the United States, and was immediately elected its Secretary-General, which [office] he continuously occupied until his death. For many years he was the oldest member of the Rite in the United States, in virtue of which he held the position of Dean of the Council, and, as a mark of respect and esteem, that Supreme Body, by special enactment, made the office of Secretary-General, which is usually the sixth in rank, the third office during his life.

"As a contributor to the literature and science of Freemasonry, Dr. Mackey's labors have been more extensive than those of any other in this country or in Europe. Robert Morris, than whom no one has had better opportunities of judging, said in 1856, in his *Reminiscences,* that 'the character of Dr. Mackey as a profound and lucid historian and writer in all departments of Masonry is, we conceive, unequaled by any living writer, unless it be the venerable Dr. Oliver of England.'" (*Encyclopædia of Freemasonry,* Ed. of 1906, pp. 916–917.)

Not content with this tribute of esteem, Bro. McClenachan, in his "Addendum" to Dr. Mackey's *Encyclopædia of Freemasonry* (Preface, p. 921), adds:

"As the young student or older devotee looks for, and is entitled to receive, the latest Masonic information and deductions derived from research in a work of this class, I have with diffidence undertaken to carry on the work of the Doctor from the standpoint where he ceased his labors ten years ago; not by withdrawing a word from or interpolating the original, but by means of a voluminous Addendum replacing the few pages of supplement that concluded the original work, and which consisted of material incidentally omitted in its relative position. This addition, therefore, is a more complete compilation of subsequent discoveries and opinions. . . . . This Addendum, therefore, is offered as a loving tribute to an esteemed author, who had no peer in his successful endeavors to add so materially to the general information of the Craft."

We may, therefore, as is evident, safely trust ourselves in Masonic matters to the tutelage of such a master. He knows whereof he speaks, for besides filling some of the highest positions in the order, he was the accredited teacher of his Brethren for nearly four decades, from 1841 to his death, in 1881. He will tell us the truth, for he is writing for those whom he is anxious to instruct and is confident that his meaning will escape our grasp.

"The truth is," he says in his *Encyclopædia of Freemasonry*, p. 617, "that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the *arcana* of Masonry, there

is no danger of his thus making an improper revelation to improper persons."

The Doctor fortunately for us is in error when he asserts that we do not read authentic Masonic books. We shall use freely his *Encyclopædia of Freemasonry,* his *Lexicon of Freemasonry,* his *Symbolism of Freemasonry,* his *Masonic Jurisprudence,* and his *Masonic Ritualist,*— all standard works of American Freemasonry. He is in error also when he imagines that we are not interested, and deeply interested, in the topics which his learned works discuss. We venture to hope that he is in error also as to our inability to grasp his meaning, even though we lack the useful instructions of the lodge, for enough is said clearly to indicate, without the shadow of a doubt, what is only hinted at; and incomplete instruction in one place is fortunately completed in another.

Of Bro. Albert Pike and his Masonic classic, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry,* some extracts from the preface of the work and the brief account of Bro. McClenachan, the continuator of Dr. Mackey's *Encyclopædia of Freemasonry,* will be abundantly sufficient.

"The following work," says Bro. Pike of his *Morals and Dogma,* "has been prepared by the authority of the Supreme Council of the Thirty-third Degree for the Southern [and Western] Jurisdiction of the United States, by the Grand Commander [himself] and is now published by its direction. It contains the Lectures of the Ancient and Accepted Scottish Rite in that jurisdiction and is specially intended to be read and studied by the Brethren of that obedience, in connection with the Rituals of the De-

grees. It is hoped and expected that each will furnish himself with a copy and make himself familiar with it."

"It not being intended for the world at large, he has felt at liberty to make, from all accessible sources, a compendium of the Morals and Dogma of the Rite, remould sentences, change and add to words and phrases, combine them with his own, and use them as if they were his own, to be dealt with at his pleasure, and so availed of as to make the whole most valuable for the purposes intended."

Bro. Albert Pike, says his biographer, was "born in Boston, Mass., December 29, 1809. . . . After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the war of the rebellion, in which he had cast his fortunes with the South, he located in Washington, D. C., uniting with ex-Senator Robert Johnson in the profession of the law, making his home, however, in Alexandria. His library, in extent and selections, is a marvel, especially in all that pertains to the wonders in ancient literature Bro. Pike is the Sov[ereign] G[rand] Commander of the Southern Supreme Council A[ncient and] A[ccepted] Scottish Rite, having been elected in 1859. He is Prov[incial] G[rand] Master of the G[rand] Lodge of the Royal Order of Scotland in the U. S., and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and withal as a poet, is most distinguished, and his untiring zeal is without a parallel." (*Encyclopædia of Freemasonry,* pp. 992, 993.) Pike died in Washington, Apr. 2, 1891.

We shall therefore allow American Freemasonry

to speak for itself, regretting only at times that it will not speak more clearly and fully; and our readers must pardon us that the occasional fulness of our quotations sometimes introduces extraneous matter, for we would not for a moment lie under the suspicion of taking a word or phrase apart from its context and of so changing its meaning.

As the present work is written for the ordinary reader, the learned must pardon us for not treating certain questions in minuteness of detail.[1] From principles stated they can make their own deductions unaided by our efforts, and we shall be enabled to keep our Study within readable limits.

Finally, it is as a mere contribution to information concerning American Freemasonry that we offer the present volume, and not as an exhaustive dissertation that will leave nothing to be desired. On a number of interesting themes we shall present to our readers what American Freemasonry in its most approved sources gives to its initiates, and remit them for further information to other authors.

The substance of many of these chapters has already appeared in The Catholic Fortnightly Review. In presenting the matter, however, in book form to the public, it has been thought well to condense some parts and to enlarge others, hoping thus to meet better the needs and wishes of many readers. Should success crown our efforts, and the aim, the nature, and the tenets of American Masonry be better and more generally understood, we shall feel fully rewarded for the labor which the preparation of this volume has entailed.

[1] The immediate object of this book will also explain the literary method employed, the mode of giving references, and a few other features that may appear at first blush to indicate want of scholarship or of scientific acumen.

A LIST OF THE CHIEF MASONIC WORKS UPON WHICH THIS STUDY IS BASED

1. *An Encyclopædia of Freemasonry and its Kindred Sciences: Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution. By Albert G. Mackey, M.D.* Philadelphia: Louis H. Everts & Co. 1906.

2. *The Symbolism of Freemasonry: Illustrating and Explaining its Science and Philosophy, its Legends, Myths and Symbols. By Albert G. Mackey, M.D.* New York: Maynard, Merrill & Co., 29, 31, and 33 East Nineteenth Street.* (Copyrighted in 1869.)

3. *Mackey's Masonic Ritualist: or Monitorial Instructions in the Degrees from Entered Apprentice to Select Master. By A. G. Mackey, M.D., Past General Grand High Priest of the Gen. Grand Chapter of the United States, Author of "A Lexicon of Freemasonry," "Manual of the Lodge," "The Book of the Chapter," "Cryptic Masonry," etc.* New York: Maynard, Merrill & Co.* (Copyrighted in 1867.)

4. *A Lexicon of Freemasonry: Containing a Definition of all its Communicable Terms, Notices of its History, Traditions and Antiquities and an Account of all the Rites and Mysteries of the Ancient World. By Albert G. Mackey, M.D. Fourteenth Edition, Enlarged and Improved by the Author.* New York: Maynard, Merrill & Co.* (Copyrighted successively in 1852, 1855, and 1871.)

* Some of these books have no date, because they are reprints of standard works.

5. *A Text Book of Masonic Jurisprudence, Illustrating the Written and Unwritten Laws of Freemasonry. By Albert G. Mackey, M.D., Author of a "Lexicon of Freemasonry," "Book of the Chapter," etc. Seventh Edition.* New York: Maynard, Merrill & Co.* (Copyrighted in 1859.)

6. *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry, Prepared for the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States and Published by its Authority.* Macoy Publishing and Masonic Supply Co., 34 Park Row, N. Y. Charleston: A ∴ M ∴ 5641.† [By Albert Pike.]

* Some of these books have no date, because they are reprints of standard works.

† The above date is read Anno Mundi 5641, which in our computation is 1880–81. Dr. Mackey gives this information in his *Encyclopædia of Freemasonry*, p. 71: "Anno Mundi. In the year of the World. The date is used in the Ancient and Accepted Scottish Rite: found by adding 3760 to the vulgar era until September. After September add one year more: this is because the year used is the Hebrew one which begins in September. Thus July 1860 + 3760 = 5620, and October 1860 + 3760 + 1 = 5621."

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CHAPTER I

American Freemasons and American Freemasonry

Before entering on any discussion of the nature and doctrines of American Freemasonry, we must touch upon a point which, already firmly fixed in the minds of many of our readers, will, if not fairly met, prejudice them against our present Study, and so weaken the force of all that we may say. The point may be called that of their own personal experience; and, how hard it is to weigh a matter calmly when personal experience bends us one way or the other, every man of serious and reflecting mind must candidly admit.

"We have known many Masons," our readers will say, "we have known them intimately, and have found them excellent men, good fathers, faithful husbands, loyal citizens; honest and upright in their dealings; open-handed in their generous benevolence; prominent in their own church circles; friends even of the Catholic clergy, who never appealed to them for assistance in vain; respected by all, and an honor to the community in which they lived. Such are many of the Masons whom we have known, and from the mouths of whom we have learned the nature and the

aims of the Masonic Order. That they knew these aims, needs no stronger proof than the long years that they have lived as Masons; that they told us the truth, is witnessed to by the integrity of their character and the sincerity of their love."

Against the praise lavished on such estimable men we have not a word to say. How common the type may be among American Freemasons, we are unable to state; but we are perfectly willing to believe that it is by no means uncommon. We are willing even to grant the sincerity of your informants; you must pardon us, however, if we question their knowledge. It may seem to you, for the moment, rash and presumptuous for us to do so; we ask you only to consider our reasons. We are content to be judged by them.

We have granted your Masonic friends' candor and sincerity, for we would avoid offending both you and them. We would, however, submit to your consideration the rule prescribed to them by their Order in all their dealings with those who are not Masons. It is contained in all Masonic rituals and is found in *Mackey's Masonic Ritualist*, pp. 248 and 249:

"Behavior in presence of strangers not Masons.—You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity." Secrecy is after all, remember, the very essence of the institution. "The duty of an Entered Apprentice is embraced by the virtues of *silence* [1] and

[1] Throughout this volume, except where expressly indicated, the italics are *ours*. In this passage they are Mackey's.

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secrecy," we are told in the same volume, p. 30; and the opening words of the 9th or Highest Degree of the American rite, viz: Select Master, p. 523, emphasize for the proficient in Masonry, the same Masonic virtues. "The two virtues which it is particularly the symbolical design of the Select Master's degree to inculcate are secrecy and silence. They are, indeed, called the cardinal virtues of a Select Master, because the necessity of their practice is prominently set before the candidate in the legend, as well as in all the ceremonies of the degree. But these virtues constitute the *very essence of all Masonic character;* they are the safeguards of the institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte. . . . .

"'If we turn our eyes back to antiquity,' says Calcott, 'we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion that they set up the god Harpocrates to whom they paid peculiar honor and veneration; who was represented with the right hand placed near the heart, and the left down by the side, covered with a skin before, full of eyes and ears; to signify that of many things to be seen and heard few are to be published.'

"Apuleius, who was an initiate in the mysteries of

Isis, says: 'By no peril will I ever be compelled to disclose to the uninitiated the things that I have had entrusted to me on condition of silence.'"

It would be well at least to ponder on these things when weighing the words of your Masonic friends. We will, however, for the moment, waive this all-important duty of Masonic secrecy, and suppose that your friends have been as open and candid with you as you assert. Tell us in all sincerity, what they have told you concerning the aim and purposes of the Order. Have they asserted that it is a purely *social* organization? a mere gathering to promote goodfellowship? a society for the purely temporal advancement and assistance of its members? a mere *benevolent* association to care for the widow, and the orphan, and the brethren in distress? That it has nothing to do with politics, or party, or a man's religion?

Are these the things that in all candor and sincerity they have told you? If they are, we ask you to follow us in our Study, for we shall give you, from authentic American Masonic sources, more light on many of these matters than your friends have deigned to afford you.

We disclaim, however, any desire of imposing personal opinions of our own upon you. We are content to submit our authorities and constitute you the judge of the correctness of our deductions, if, indeed, in most cases, deductions be not superfluous.

And now, as a practical test of your friends' Masonic knowledge, let us examine how correct it is in regard to the very end and object of Freemasonry. For, to be fair, you must admit that if they are ill-informed on a point so fundamental and primary as this, their information is little to be relied on in more

abstruse and recondite matters. Now the fact is, that sincere as they may be, they are sincerely in error; although, as Dr. Mackey assures us, those that shared in the error, constituted in his days a large majority of the Brotherhood.

"What, then, is the design of Freemasonry?" he asks in his *Symbolism of Freemasonry,* pp. 301-302. "A very large majority of its disciples," he answers, "*looking only to its practical results,* as seen in the every-day business of life,— to the noble charities which it dispenses, to the tears of the widow which it has dried, to the cries of the orphans which it has hushed, to the wants of the destitute which it has supplied,— *arrive with too much rapidity at the conclusion that Charity,* and that, too, *in its least exalted sense of eleemosynary aid,* is the *great design of the institution.*"

"Others," he continues, "with a still more contracted view, remembering the pleasant reunions of their lodge banquets, the unreserved communications which are thus encouraged, and the solemn obligations of mutual trust and confidence that are continually inculcated, believe that it was intended solely to promote the social sentiments and cement the bonds of friendship."

The true object and aim of Masonry, *American* Masonry — for it is of this that Dr. Mackey speaks — is therefore neither mere sociability nor mere eleemosynary benevolence which shows itself in the form of material assistance to the poor, the aged and afflicted;— it is something higher, something vaster, in the true Masonic idea; something immeasurably more worthy of the instructed Mason. In admitting, therefore, the sincerity of your Masonic friends, we have

been forced, in justice, to question their knowledge.

"Those Masons," says Bro. McClenachan in his Addendum to Dr. Mackey's *Encyclopædia of Freemasonry,* p. 970, "who take more delight in the refreshments of the banquet than in the labors of the Lodge, and who admire Masonry only for its social aspect, are ironically said to be 'Members of the Knife and Fork Degree.' The sarcasm was first uttered by Dermott, when he said in his *Ahiman Rezon,* p. 36, speaking of the Moderns, that 'it was also thought expedient to abolish the old custom of studying geometry in the Lodge; and some of the young brethren made it appear that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction and add more to the rotundity of the Lodge than the best scale and compass in Europe.'"

But it may be that your friends are something more than this, and that they even deserve to be ranked among "Bright Masons." They may be well acquainted with the ritual of the Order. They may have at their fingers' ends the forms of opening and closing a Lodge. They may even be able to go through all the ceremonies of initiation without a mistake, and yet be only on the threshold of true Masonic knowledge.

"A Mason is said to be 'bright,'" says Dr. Mackey in his *Encyclopædia,* p. 130, "who is well acquainted with the ritual, the forms of opening and closing, and the ceremonies of initiation. This expression does not, however, in its technical sense, appear to include the superior knowledge of the history and science of the Institution, and many bright Masons are, therefore, not necessarily learned Masons; and, on the contrary, some learned Masons are not well versed in the

exact phraseology of the ritual. The one knowledge depends on a retentive memory, the other is derived from deep research. It is scarcely necessary to say which of the two kinds of knowledge is the more valuable. The Mason whose acquaintance with the Institution is confined to what he learns from its esoteric ritual will have but a limited idea of its science and philosophy."

"That skill which consists," he says again in his *Symbolism,* pp. 310-311, "in repeating with fluency and precision the ordinary lectures, in complying with all the ceremonial requisitions of the ritual, or the giving, with sufficient accuracy the appointed modes of recognition, pertains only to the *very rudiments* of the Masonic science.

"But there is a far nobler series of doctrines," he continues, "with which Freemasonry is connected, and which it has been my object, in this work, to present in some imperfect way. It is these which constitute the science and the philosophy of Freemasonry, and it is these alone which will return the student who devotes himself to the task, a sevenfold reward for his labor.

"Freemasonry, viewed no longer, as too long it has been, as a merely social institution, has now assumed its original and undoubted position as a speculative science. While the mere ritual is still carefully preserved, as the casket should be which contains so bright a jewel; while its charities are still dispensed as the necessary though incidental result of its moral teachings; while its social tendencies are still cultivated as the tenacious cement which is to unite so fair a fabric in symmetry and strength, the Masonic mind is everywhere beginning to look and ask for something

which, like the manna in the desert, shall feed us, in our pilgrimage, with intellectual food. The universal cry, throughout the Masonic world, is for *light;* our lodges are henceforth to be schools; our labor is to be study; our wages are to be learning; the types and symbols, the myths and allegories, of the institution, are beginning to be investigated with reference to their ultimate meaning; our history is now traced by zealous inquiries as to its connection with antiquity; and Freemasons now thoroughly understand that often quoted definition, that 'Masonry is a science of morality veiled in allegory and illustrated by symbols.' Thus to learn Masonry is to know our work and to do it well. What true Mason would shrink from the task?"

We are confident, kind reader, that your Masonic friends never presented Masonry to you in this light; that even the terms which Dr. Mackey uses are strange and new, and for the moment, perhaps, bewildering to you. If you will follow us step by step patiently; not expecting us to make everything clear at once; not shutting off what light we can throw upon the subject before us, by trusting too much to your own experience, which is more apparent than real: you will learn much more about American Freemasonry than you know at present; for, not being bound by any oath, we can tell you what your Masonic friends, even if they knew, dare not reveal.

"But," you will ask us, "how is it possible or credible, that Masons should be years in the Masonic Order, and yet be ignorant of its real purposes?"

It is credible, we answer, because we have it on the unimpeachable testimony of thoroughly informed persons such as Dr. Mackey. How it is possible is not

hard to explain. Dr. Mackey gives some reasons; permit us to add others. It is possible, therefore, in the first place, because not all Masons, men of banks, and counting-houses, and commercial enterprises — have the time, or talent, or bent of mind to study what is called the science and philosophy of Freemasonry. The social and material advantages of the institution were set before them when they were invited to join; all the rest was kept from them as from you in the background; and, content with what temporal benefits they reaped, they have journeyed through life without ever bothering their brains about what Masonry might or might not conceal behind its veils.

It is possible, in the second place, by the system of degrees established in Masonry; for it is only in the final degree of each rite, that the secret doctrines of Masonry are fully revealed. In the American Rite there are nine degrees; in the Ancient and Accepted Scottish Rite there are thirty-three. In each, by gradual steps, information is imparted, but ever incomplete until the final degree is reached. The "bright" Mason, "the knife and fork" Mason, the "rusty" Mason, and others of the same kind, may be long in the Order and know little about it; for advancement in Masonry should be measured by study and not by length of years.

It is possible, thirdly, by the method of Masonic instruction, which is in great part oral, and which will hence be proportioned to the knowledge of the teacher and the capacity of the pupil. Only that will be revealed which the candidate can bear, the fault of ignorance, in the eyes of the Order, resting mainly with its initiate who does not prepare himself for greater light.

There are, therefore, in American Masonry, the *esoteric* Masons, or Masons of the inner school; and *exoteric* Masons, or Masons of the outer forms. Both are Masons, but both are not equally so. They are like the scholars of Pythagoras, who were esoteric and exoteric; the latter were those "who attended the public assemblies where general ethical instructions were delivered by the sage;" the former were those who alone "constituted the true school, and these alone Pythagoras called," says Jamblichus, "his companions and friends." (Cfr. *Encyclopædia of Freemasonry*, p. 622.)

But that you may not fancy that this is an invention of our own, read what Bro. Pike tells us in explicit and forceful words. He is instructing the members of the 17th degree or Knights of the East and West.

"This is the first of the Philosophical degrees of the Ancient and Accepted Scottish Rite;" he says, "and the beginning of a course of instruction which will fully unveil to you the heart and inner mysteries of Masonry. Do not despair because you have often seemed on the point of attaining the inmost light, and have as often been disappointed. In all time, truth has been hidden under symbols and often under a succession of allegories: where veil after veil had to be penetrated, before the true Light was reached, and the essential truth stood revealed." (*Morals and Dogma*, p. 246.)

For sixteen degrees, therefore, or half of the whole course, has the candidate been led on, ever imagining that he knows much, for he fancies that he is "on the point of attaining the inmost light;" whereas, in truth, he knows comparatively little, for he has yet to begin the course of instruction which is to unveil to

him the true mysteries of the Craft. He would doubtless repudiate the idea of being a mere "Parrot Mason," and yet, such is his real condition in the eyes of his instructed Brethren.

A Mason, says Dr. Mackey, "who commits to memory the questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a *Parrot Mason,*[1] because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Masons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as 'Bright Masons.' But the progress of Masonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar." (*Encyclopædia,* p. 561.) A "Parrot Mason" is, therefore, one of the exoteric brethren, never of the esoteric. He is talkative, they are secretive. He is ready to tell us all about Masonry — all that he knows, so he says, and we are willing to believe him sincere. Perhaps, like the bird, his namesake, he is proud of his knowledge, and is ever ready to display it. But, like a parrot, he is merely repeating what he has heard, "without any conception of its true meaning;" he is the possessor of exoteric, not esoteric knowledge; the heart, the inner mysteries of Masonry are shrouded from his eyes. Dr. Mackey waxes indignant that such brethren should be satisfied with the shell and not feast on the kernel.

"Too many of them," he says, "confine their acquirements to a knowledge of the signs and the cere-

[1] Italics Dr. Mackey's.

monies of initiation. There they cease their researches. They make no study of the philosophy and the antiquities of the Order. They do not seem to know that the modes of recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Masonry for them is nerveless — senseless — lifeless; it is an empty voice without meaning — a tree of splendid foliage, but without a single fruit." (*Encyclopædia,* p. 617.)

But, perhaps, with Dr. Mackey, we are too hard on the exoteric brethren; for we have overlooked, in part, the difficulty of their task. They are engaged with the lower, or "Blue Degrees" of Masonry, and we fondly imagined that sincere and candid instruction was ever open to them, if they would consent to receive it. The testimony of Bro. Pike, however, in instructing the "Knight Kadosh," or Thirtieth Degree of Scottish Masonry, will reveal an interesting state of affairs.

"The Blue Degrees," he says, "are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is *intentionally misled* by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and

whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped round it by the ages." (*Morals and Dogma,* p. 819.)

Do you still, kind reader, place the same implicit confidence in the Masonic knowledge of your Masonic friends? Do you think that they are even aware of how their Brethren in the Higher Degrees regard them? Do they fancy for a moment that the Order that they praise so highly, purposely deceives them in the explanation of the symbols which it presents to them — never intending that they should understand them, but intending positively that they should imagine that they do so? Is this its sociability? this its benevolence even towards its own? Do you still seriously hold the opinion that your friends have told you all about the organization? Here is a sample of how they themselves were deceived. It is taken from Bro. Pike's book (pp. 104–105), where instruction is given for the Third Degree or that of "The Master."

"Masonry," says Bro. Pike, "like all the Religions, all the Mysteries, Hermeticism and Alchemy, *conceals* [*the italics here are Pike's*] its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God Himself incapacitates many men, by color-blindness, to distinguish colors, and leads the masses away from the highest Truth, giving them the power to attain only so much of it as it is profitable

to them to know. Every age has had a religion suited to its capacity." . . .

"The Teachers, even of Christianity," he goes on to say, "are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar."

"So Masonry," he concludes, "jealously conceals its secrets, and *intentionally* leads conceited interpreters astray. There is no sight under the sun more pitiful and ludicrous at once, than the spectacle of the Prestons and the Webbs, not to mention the later incarnations of Dullness and Commonplace, undertaking to 'explain' the old symbols of Masonry, and adding to and 'improving' them, or inventing new ones."

We shall abstain from commenting at length on the many assertions that call for comment in this passage, for we do not care to anticipate what we shall discuss more fully later. The justification of Masonry's deception of its own members by God's permission of color-blindness in His creatures, will open up thoughts which we need not develop — the making Him the direct and sole cause of the physical defects of His creatures — the drawing of a parity between physical and moral defects — the cutting off of humanity, by God, from divine truth — the contempt for Preston and Webb, Masonic lights in the York and American Rites — the ignorance of Christian teachers in regard to the true meaning of the Bible — all these for the present we leave, kind reader, to your own comment. We would only remark that, if your Masonic friends have reached the Third or Master's Degree in Scottish Masonry, they have been supposed to swallow

at a gulp this hodge-podge of abuse of God and man, never for a moment imagining that they were not of the elect, but of the number of those purposely misled and deceived. In despising others, it never crossed their minds that they themselves were objects of contempt to the Adepts; for had they known that they were the victims of such duplicity, could they, think you, be sincere and eulogize the Order as they do?

We may, therefore, we think, draw our present chapter to a close. Our purpose has been to afford some practical, if elementary, ideas of American Freemasons and American Freemasonry, hoping, however, in coming chapters to set forth matters more fully in detail. We have wished to gain a hearing from many who, having among their acquaintances esteemed Masonic friends, from whose lips they have heard glowing eulogies of the Order, have accepted such praises as the testimony of competent witnesses. We have been willing to concede the estimable character of the gentlemen in question, since we know nothing to the contrary. We have been willing to grant their sincerity — but this very concession has forced us to question their knowledge. We have indicated, indeed, the obligation, paramount to a Mason, of secrecy and silence in regard to the *arcana* of his Order; a secrecy and silence which must baffle the most penetrating stranger; and even the wife of his bosom is to the Mason, in reference to Masonry, an utter stranger. "You are to act as becomes a moral and wise man," says *Mackey's Masonic Ritualist*, p. 250, in reference to a Mason's behavior at home and in his neighborhood; "particularly not to let your family, friends, and neighbors know the concerns of the Lodge, etc., but

wisely to consult your own honor, and that of the Ancient Brotherhood, for reasons not to be mentioned here."

We have shown, as well, the spirit of the Order which, unblushing, admits that it designedly deceives not only those outside its pale, but even its own members in the lower degrees, claiming that in so doing it is but copying the very deeds of God.

In spite of all this, we have been willing to consider your Masonic friends sincere, though at the expense of their Masonic knowledge. We have shown that they have erred in stating that American Masonry is a mere social institution, or benevolent association as we ordinarily understand the term; that those who, in sincerity, make such assertions, know nothing of the doctrines, and history, and science, and philosophy of the Order; that they are only in the portico of the temple of Masonic knowledge, far from the esoteric or inner sanctuary, deceiving others, it may be in good faith, but deceived designedly, as they themselves are by those who are higher in the Order.

We have, therefore, in no way assailed the character of your Masonic friends, nor shall we do so knowingly and consciously in our present Study; hence you need not fear to follow us to the end. What we shall say is ever to be referred to the true and inner American Masons and Masonry, the heart that supplies the lifeblood to the Order, the Adepts that know matters as they really are. We have rather defended those whom you so esteem, for we have shown, by authority and by reason, that a Mason may be such, without knowing the true aim and purpose of the organization, Dr. Mackey lamenting that in his day the great majority of his Brethren belonged to this ill-

instructed class. We have shown that this may well be in virtue of the system of Masonic initiation, which, by imparting knowledge little by little in the different degrees, leaves the information essentially incomplete until the final stage is reached. The practice of oral instruction may easily produce the same results, for thus the instructor is not obliged to reveal more than times, and circumstances, and the condition of the candidate will prudently permit. Reading and study would open up a vast storehouse of information, but many lack the time, the talent, the opportunities, the discriminating powers necessary for Masonic research. And when to all this is added, as Bro. Pike informs us, the cool, deliberate purpose of the Order to deceive its over-trusting members, to make them imagine that they know what they do not know, a condition of things which seems almost impossible becomes not only possible but real.

All this we have been plainly told, not by the enemies of American Freemasonry, but by its dearest friends; and, if you will follow us in our Study, they will tell us more anon. We are not cowans [1] nor eavesdroppers, but students of Masonic light in its approved American sources. Your Masonic friends in the past have proved poor guides in directing you, hence accept with us Bros. Pike and Mackey as masters for the future. True, they will lead us along paths by no means straight and by no means easy, for they will often wish to throw the profane world off the track; but they will lead us securely to what we wish so much to acquire, a fair and authentic knowledge of the doctrines and the nature of American Freemasonry.

[1] "Cowan. One of the profane. This purely Masonic term is derived from the Greek *kuon*, a dog." (*Lexicon of Freemasonry*, p. 101).

CHAPTER II

Masonic Instruction

We have already stated that the instructions of American Masonry, like those of all Masonry, are exoteric and esoteric. Dr. Mackey treats the point in his *Encyclopædia of Freemasonry,* p. 260, under the caption "Esoteric Masonry," which he defines to be

"That secret portion of Masonry which is known only to the initiates as distinguished from *exoteric Masonry,* or *monitorial,* which is accessible to all who choose to read the manuals and published works of the Order. The words are from the Greek, ἐσωτερικὸς, *internal,* and ἐξωτερικὸς, *external,* and were first used by Pythagoras, whose philosophy was divided into the exoteric, or that taught to all, and the esoteric, or that taught to a select few; and thus his disciples were divided into two classes, according to the degree of initiation to which they had attained, as being either fully admitted into the society, and invested with all the knowledge that the Master could communicate, or as merely postulants, enjoying only the public instructions of the school, and awaiting the gradual reception of further knowledge. This double mode of instruction was borrowed by Pythagoras from the Egyptian priests, whose theology was of two kinds — the one exoteric, and addressed to the people in general; the other esoteric, and confined to a select number of the priests and to those who possessed, or were to possess, the regal power. And the mystical nature of this con-

cealed doctrine was expressed in their symbolic language by the images of the sphinxes placed at the entrance of their temples." (Italics Mackey's.)

"There were three degrees" in this school, he tells us again, on p. 623; "the first, or Mathematici, being engaged in the study of the exact sciences; and the second, or Theoretici, in the knowledge of God, and the future state of man; but the third, or highest degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy."

This, therefore, is the school imitated by Freemasonry in its instruction to its members; and hence the "old Masons . . . have called Pythagoras 'their ancient friend and brother'" (p. 623). "On his return to Europe," says Dr. Mackey, "he established his celebrated school at Crotona, much resembling that subsequently adopted by the Freemasons" (p. 622). As in the school of the Philosopher there were secret things communicated only to the few, so in Masonry are there secret things imparted, as Bro. Pike tells us, only to the Adepts or truly Elect. These are the aporrheta of the craft, things which may not be put in print; things which are only to pass from the lips of the teacher to the ears of the pupil, and on the number and nature of which the opinion of Masons is divided. Let us listen to Bro. Mackey discoursing on the subject.

"Greek, *ἀπορρήτα*. The holy things in the Ancient Mysteries which were known only to the initiates, and were not to be disclosed to the profane, were called the *aporrheta*. What are the aporrheta of Freemasonry? What are the arcana of which there can be no disclosure? is a question that for some

years past has given rise to much discussion among the disciples of the Institution. If the sphere and number of these aporrheta be very considerably extended, it is evident that much valuable investigation by public discussion of the science of Masonry will be prohibited. On the other hand, if the aporrheta are restricted to only a few points, much of the beauty, the permanency, and the efficacy of Freemasonry which are dependent on its organization as a secret and mystical association will be lost. We move between Scylla and Charybdis, and it is difficult for a Masonic writer to know how to steer so as, in avoiding too frank an exposition of the principles of the Order, not to fall by too much reticence into obscurity. The European Masons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things, indeed, which a French or German Masonic writer will refuse to discuss with the utmost frankness.[?] It is now beginning to be generally admitted, and English and American writers are acting on the admission, that the only real aporrheta of Freemasonry are the modes of recognition, and the peculiar and distinctive ceremonies of the Order; and to these last it is claimed that reference may be publicly made for the purpose of scientific investigation, provided that the reference be so made as to be obscure to the profane, and intelligible only to the initiated." (*Encyclopædia,* pp. 80–81.)

We are glad that Dr. Mackey takes the more liberal view, though we question what he says about his continental Brethren; but of written information we shall treat later; let us for the moment confine ourselves to oral.

"Much of the instruction which is communicated

in Freemasonry," says our author, "and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation, a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity."

"In all the ancient mysteries the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane." Then having cited the example of the Druids and of the Kabbalists, he continues:

"The Christian Church also, in the age immediately succeeding the apostolic, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. St. Basil, (*De Spiritu Sancto,*) treating of this subject in the fourth century, says: 'We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them.' And he further asks, 'How should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplate?'" (*Encyclopædia,* pp. 549–550).

You are doubtless a little startled, gentle reader, to find the early Christian Church jostled into the com-

pany of the pagan mystics, the school of Pythagoras, and modern Masonry, as a secret society that taught one doctrine to the common people and kept another for its adepts. We must be ready, however, for many a bump and jolt on the road on which we are traveling. The " discipline of the secret " in the early Christian ages is not denied, but its object and scope were far other than those clearly implied by Dr. Mackey. When it was pillage and death to be known as a Christian; when demagogues fanned the popular passions by representing the followers of Christ as worshipers of an ass's head, and the sacrament of the body and blood of the Master as the slaying of an infant and the drinking of its blood — it was nothing but the ordinary reserve of common prudence not to manifest to everybody what would be abused by many. But there was no teaching of one religion to the common people and of a different one to proficients. There was no purposely deceiving initiates into believing that they possessed the light, while smiling serenely at their folly. There was no enforcing of this discipline when the days of persecution were over. There was no essential connection of doctrine and secrecy as in Masonry, in which, as we shall see, the one cannot exist without the other. There was no oath that never, and under no circumstance, would the revelation of any doctrine made to the Christian be communicated to non-Christians, for, again and again, before the tribunals, did the martyrs vindicate the mysteries of their faith. All these things constitute a wide and impassable abyss between the secrecy of Masonry and that of the early Christian Church. To confound them is not honest.

As regards the testimony of St. Basil, any one who

will read the 27th chapter of his book on the Holy Ghost, the chapter from which the alleged texts are taken, will clearly perceive that there is not the slightest question of an exoteric and esoteric doctrine, different and opposed; the one good enough, though false, for common humanity; the other, true, but limited to the elect. He is merely asserting, as the Catholic Church does, the value of Apostolic tradition as a source of divine faith and doctrine. He is teaching from his knowledge of the human heart, the influence of mystery in exciting attention. He reminds us that familiarity begets contempt — that in the Jewish religion the Holy of Holies was to be approached by the High Priest alone, once a year, and at a fixed time. In the same way, he argues, did the Apostles and the early Fathers preserve the dignity of Christian mysteries. The texts themselves, moreover, of Saint Basil, especially the first, are not correctly quoted. Two parts of different and disconnected sentences are united to form one; a liberty scarcely recognized, to say the least, among reputable authors.

The reasons for confiding the *arcana* to oral tradition are thus set forth by Dr. Mackey:

"In the first place, by confining our secret doctrines and landmarks to the care of tradition, all danger of controversies and schisms among Masons and in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each jurisdiction is the interpreter, and to its authoritative interpretation every Mason and every Lodge in the jurisdiction is bound to submit. There is no book, to which every brother may refer, whose language each one may interpret according to his own views, and whose expressions — sometimes, perhaps, equivocal, and sometimes obscure — might

afford ample sources of wordy contest and verbal criticism. The doctrines themselves, as well as their interpretation, are contained in the memories of the Craft; and the Grand Lodges, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. And hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines." (Ibid., p. 550.)

We have noted this reasoning, not for its own sake nor because we think it satisfactory, but for the insight which it gives us into the basis of certainty in Masonic instruction. The chief, the essential instruction in Masonry is oral. It pretends to contain, as we shall see, the most important truths that bear upon man's destinies in time and in eternity. And yet to whose decision ultimately are these truths left? To that of each Grand Lodge in its own jurisdiction. But these Grand Lodges are evidently fallible; they may err; they may differ with one another; they may at different times give different decisions; are these the lights which are to guide the Masonic mind in the paths of truth? But perhaps a fuller treatment will be more in place in a succeeding chapter.

If the ultimate uncertainty of the interpretation of your oral or esoteric doctrine is so great, what are we to say of the doctrine itself, committed to the memories of the Craft? We are willing to judge you by your own pen, and turn for information to your article on "Uniformity of Work." (*Encyclopædia,* p. 843.)

"It is a fact," you say, "that uniformity of work in Masonry, however much it may be desired, can never be attained. This must be the case in all insti-

tutions where the ceremonies, the legends, and the instructions are oral. The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to diminish, or to augment, the parts of any system which is not prescribed within certain limits by a written rule.

"The Rabbins discovered this when the Oral Law was becoming perverted, and losing its authority as well as its identity by the interpretations that were given to it in the schools of the Scribes and Prophets. And hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this are we to attribute the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Masonry we find the esoteric ritual continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monitorial instructions — few in Preston, but greatly enlarged by Webb and Cross — have suffered no change."

Comment is needless. If the esoteric ritual and the oral instruction connected with it, which oral instruction contains the very essence of Masonry, are continually subjected to errors arising from the ignorance or fancy of Masonic teachers, even the most uneducated must realize how untrustworthy such instruction is as a vehicle of truth. If, in spite of all these variations of error, there are no schisms in the Order, one must necessarily conclude that there is either a high degree of ignorance among the Brethren, or a low degree of the love of truth. It is strange that Masons should protest themselves to be seekers after truth, and yet confide what they deem most sacred "to the treachery of memory, the weakness of judgment, and

the fertility of imagination," which "lead men to forget, to diminish, or to augment, the parts of any system which is not prescribed within certain limits by a written rule."

But "there is no book," you say, "to which every brother may refer, whose language each one may interpret according to his own views." Are you then, we ask, such an enemy of private judgment, of freedom of thought in Masonic matters? Must the Brethren be denied the written rule, and the right of interpreting it, in order that they may be subjected to the vagaries of ignorance and fancy? Is this the freedom you confer on them? And is not the oral law as subject to disputes as the written? And could not, and does not, the Grand Lodge determine the sense of the written word in Masonry just as it does that of the oral law? No, no, we cannot, in justice, accept the reason which Dr. Mackey gives us, nor the motives on which it is based; but we can thank him, and we do thank him for the important side-lights that he casts on the quality of the truth presented to Masonic candidates, and the degree of mental subjection which Freemasonry demands of them. All this will aid us later in weighing fairly the claims of the Order.

But let us continue our quotation. "It would seem from this," says Dr. Mackey, "that the evil of nonconformity could be removed only by making all the ceremonies monitorial; and so much has this been deemed expedient, that a few years since the subject of a written ritual was seriously discussed in England. But the remedy would be worse than the disease. It is to the oral character of its ritual that Masonry is indebted for its permanence and success as an organization. A written, which would soon become a

printed, ritual would divest Symbolic Masonry [i. e., Freemasonry] of its attractions as a secret association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the books containing them would be consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antiquary, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no workers." (Ibid., pp. 843, 844.)

Truly Masonry floats between Scylla and Charybdis. The diseases of error inherent to oral instruction are confessedly its portion, and it cannot rid itself of them save by death. The life of truth, verily, cannot be strong within it. For if its philosophy and its symbols are instinct with truths profitable and important to our race, its books would not be allowed to moulder on Masonic shelves, but would be read with interest and fruit by every earnest worker in the cause of truth.

Secrecy is but the veil which hides what lies behind. It is not of itself a good, or to be valued for its own sake; for it is an obstacle shutting out from the eyes of the mind truth, which is the mind's object and good. The mind must put the obstacle aside to embrace, to enjoy its object,— what, then, must we judge of the value of this object in itself, if we are told that once that the veil is removed, it has no value, no beauty to charm, no importance to excite zest, no goodness to be loved? If the philosophy and symbolism of Masonry, even when removed from the realm of "the treachery of memory, the weakness of judgment, and the fertility of imagination," where they are "con-

tinually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers," "would cease to offer," as you tell us, "a reward to the laborious student who sought to master its mystical science," what must cold, calm reason say of this same symbolism and this same philosophy, a dweller in the realms of error and uncertainty, and subject to the influence of ignorance and fancy?

The second reason given by Dr. Mackey for committing the essentials of Masonry to oral instruction, is, "that by compelling the craftsman who desires to make any progress in his profession, to commit its doctrines to memory, there is a greater probability of their being thoroughly studied and understood." And he endeavors to support this contention by appealing to the case of "Bright Masons" who "are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information, than with that which is published in the Monitors, and, therefore, always at hand to read." (*Encyclopædia,* p. 550.)

Had not Dr. Mackey kindly instructed us in the distinction between "Bright Mason" and "learned Mason," and told us that the parrot-like memory of the one is not to be compared with the instructed mind of the other, we might have been caught in the web of his argument. "Bright Masons," "Parrot Masons," and "Masons of the Knife and Fork Degree," know more of the oral lectures than of Monitorial Instructions, not because the former are oral, and the latter written and hence always at hand to read, but because they were compelled to learn the oral part in order to be received as Masons; whereas they have not been

compelled to read the Monitorial part and hence go on, as they have gone on for years, repeating what they have learned "without any conception of its true meaning" (*Encyclopædia,* p. 561). His argument, if true, would beautifully prove the uselessness of all writing, because the indolent, and lazy, and people who never read, know more by means of the oral than they do by that of the written word.

His third reason is the "one, perhaps, most familiar to the Craft," and "is also alluded to by Cæsar in the case of the Druids, 'because they did not wish their doctrines to be divulged to the common people.'"

"It is, then, for these excellent reasons," he concludes, that oral instruction is employed,—"to avoid idle controversies and endless disputes; to preserve the secrets of our Order from decay; and, by increasing the difficulties by which they are to be obtained, to diminish the probability of their being forgotten; and, finally, to secure them from the unhallowed gaze of the profane"— it is for these reasons that "the oral instruction of Masonry was first instituted, and still continues to be religiously observed. Its secret doctrines are the precious jewels of the Order, and the memories of Masons are the well-guarded caskets in which those jewels are to be preserved with unsullied purity. And hence it is appropriately said in our ritual, that 'the attentive ear receives the sound from the instructive tongue, and the secrets of Freemasonry are safely lodged in the depositary of faithful breasts.'" (*Encyclopædia,* pp. 550, 551).

Our readers can make their own reflections on the reasoning of Doctor Mackey.

But, perhaps, after all this praise of oral instruction,

they will find it, as we do, difficult to harmonize with what he says of written instruction. Let us hear him treat of libraries. (*Encyclopædia,* p. 469.)

"It is the duty as well as the interest of Lodges," he says, "to facilitate the efforts of the members in the acquisition of Masonic knowledge, and I know of no method more appropriate than the formation of Masonic libraries. The establishment of a Grand Lodge library is of course not objectionable, but it is of far less value and importance than a Lodge library. The original outlay of a few dollars in the beginning for its establishment, and of a few more annually for its maintenance and increase, would secure to every Lodge in the land a rich treasury of Masonic reading for the information and improvement of its members. The very fact that Masonic books were within their reach, showing themselves on the well-filled shelves at every meeting, and ready at their hands for the mere asking or the trouble of taking them down, would induce many brethren to read who never yet have read a page or even a line upon the subject of Masonic history and science. . . .

"As thoughtful municipalities place public fountains in their parks and at the corners of streets, that the famished wayfarer may allay his thirst and receive physical refreshment, so should Masonic Lodges place such intellectual fountains in reach of their members, that they might enjoy mental refreshment. Such fountains are libraries; and the Lodge which spends fifty dollars, more or less, upon a banquet, and yet does without a library, commits a grave Masonic offence; for it refuses, or at least neglects, to diffuse that light among its children which its obligation requires it to do.

"Of two Lodges — the one without and the other with a library — the difference is this, that the one will have more ignorance in it than the other. If a Lodge takes delight in an ignorant membership, let it forego a library. If it thinks there is honor and reputation and pleasure in having its members well informed, it will give them means of instruction."

What this paramount need of libraries is, while the jewels of the Order are so well guarded in the caskets of the memories of Masons who have been formed by oral instruction, and while every brother is a fountain ready to impart instruction to the faithful ear by means of the instructive tongue which draws from the depositary of faithful breasts, to use the beautifully figurative language of the ritual, is hard for us, the uninitiated, to see, unless, as we have good reason to believe, there is more of poetry in the expression than truth.

Consistent or inconsistent with himself, it matters not to us, our author assuredly is not content with the oral instruction of the Lodge. He is in favor of publications, of works written on the philosophy, and the symbolism, and the tenets of Masonry, for the benefit of the Brethren.

"Years ago," he says, "we uttered on this subject sentiments which we now take occasion to repeat.

"Without an adequate course of reading, no Mason can now take a position of any distinction in the ranks of the Fraternity. Without extending his studies beyond what is taught in the brief lectures of the Lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of Masonic science. The muscles and nerves and blood-vessels, which are to

give vitality, and beauty, and health, and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of Masonic writers have given to the Masonic student." (*Encyclopædia,* p. 617).

But if such are the benefits of Masonic writings in instructing the Fraternity, if the precious jewels enshrined in faithful hearts are found to be but "a lifeless skeleton," if they have not, pardon the mixing of figures, the nerves, and muscles, and life-giving vigor of written commentaries, who is so simple as to fancy that Masonry has confided its *arcana* to oral traditions merely as the most faithful means of preservation?

"The objections to treatises and disquisitions on Masonic subjects," he continues, "that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta of our art, as if no work had ever been written on the subject; while the world within — the Craft themselves — have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, a religion)[1] have been elevated and enlarged."

As you see, Dr. Mackey is, little by little, though often incidentally, introducing us to new ideas about

[1] The italics, as in general throughout this work, are ours; the parenthesis here is Dr. Mackey's.

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American Freemasonry. It is not a mere social, a mere charitable institution — it is a science, a philosophy, a system of morality, a religion. The Masonry of France, England, America, are spoken of indifferently as one and the same thing — the Craft, the Institution, the Fraternity, etc., are always in the singular.

But these things, too, kind reader, we ourselves only note in passing, for they will constitute for us special objects of study in future chapters. If therefore, for the present, you are not prepared to receive our author's word, suspend your judgment until he is able to instruct you more at leisure and to enlarge upon each point. We are grateful meanwhile that he believes so firmly "that too much cannot be written and printed and read about the philosophy and history, the science and symbolism of Freemasonry; provided always the writing is confided to those who rightly understand their art. In Masonry, as in astronomy, in geology, or in any other of the arts and sciences, a new book by an expert must always be esteemed a valuable contribution. The productions of silly and untutored minds will fall of themselves into oblivion without the aid of official persecution; but that which is really valuable — which presents new facts, or furnishes suggestive thoughts — will, in spite of the denunciations of the Jack Cades of Masonry, live to instruct the brethren, and to elevate the tone and standing of the Institution." (*Encyclopædia,* p. 616).

Our author's reference to the Jack Cades of Masonry, regards those Masons and Masonic Grand Lodges that, differing with him, affirmed that Masonic writings did more "harm than good;" and

"that Masonry existed and flourished, was harmonious and happy, in their absence." (*Ibid.*)

We agree with Dr. Mackey that too much cannot be written, and printed, and read about the Institution, and hence our present little volume for those to whom the Doctor's bulky works may be inaccessible or too elaborate. We agree with him that the Fraternity should confide the writing to those who understand the art, for then only can we be sure of receiving true Masonic doctrine. We admit that time is the best test of merit, and the fact that Dr. Mackey's works, after so many years, are still the standard works of the American Fraternity, is at once a flattering compliment to their Masonic merit, and an acceptable assurance that in following their guidance we cannot stray.

In our Introduction we have ventured to differ with him in this, his concluding paragraph:

"The truth is, that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the *arcana* of Masonry, there is no danger of his thus making an improper revelation to improper persons." (*Encyclopædia*, p. 617.)

The truth is that we, the profane, sometimes do read authentic Masonic works; the truth is that we are intensely interested in their topics; and we hope that Dr. Mackey, though purposely obscure, will still leave us sufficient light to understand, in substance at least, their real meaning.

You have thus set before you, kind reader, the two

methods of Masonic instruction, oral and written. To the former, the inner or esoteric doctrines of Masonry are confided; to the latter, the monitorial or exoteric. The number and nature of the things forbidden to be written, and which, hence, are communicated by word of mouth only, is restricted by some Masons and Masonic Lodges, and extended by others. In proportion, therefore, to such restriction or extension, will be the matters, and the treatment of matters, in Masonic books.

American Masonry, admitting that it has *arcana*, which it will not expose to the unholy gaze of our profane eyes; and admitting, as it must and does, that even among its own members those of a lower degree are as sedulously barred from the *arcana* of a higher, as we, the profane, are from all of them, defends its conduct by the example of all the various pagan religions, and seeks to make primitive Christianity an abettor of such practice, as if the religion of the Divine Master, instituted to teach all nations, and commanded to teach them "all things whatsoever He had commanded," had presently proved recreant to its trust and taught the common people one doctrine, retaining another one, different and secret, for its adepts.

In this oral doctrine, each Grand Lodge in its own jurisdiction is the last court of appeal — there is no judging for oneself; no disputing; no right of private interpretation; the judgment must be received as final. Thus are schisms in matter of doctrine avoided; "and hence it is," says Dr. Mackey, "that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines." (*Encyclopædia,* p. 550).

It is true that this ultimate tribunal may err; it is

true that it has erred; it is certain, consequently, that it is no standard of truth; for that which may teach error is evidently no standard of truth. The absence of schisms, therefore, is no credit to Masonry; for since it is no rule of truth, being, as we have seen, capable of error, the unity which it effects, and of which it boasts, may be unity in error, the supreme evil of the human mind. Schism in the cause of truth is infinitely better than unity in error. In spite, however, of the fallible nature of Masonry's ultimate standard of truth, every Masonic intellect, without recourse, is obliged to bend.

This oral instruction, moreover, the guardian and depositary of the most precious jewels of Masonic truth, is confided often to ignorant and uninstructed masters; is of its very nature exposed to constant changes and variations; can be shown actually to have undergone important variations, due to "the treachery of memory, the weakness of judgment and the fertility of imagination" which "will lead men to forget, to diminish or to augment, the parts of any system which is not prescribed within certain limits by a written rule." (*Supra*, p. 25.)

Yet, for all this, there can be no abandonment of the oral method. Masonry must cling to it with all its inconveniences, with all its errors and uncertainties,—or perish. Rob it of its secrecy and you rob it of its life. Its philosophy, its symbols, its doctrines, would be the same, but they would be only so much literary rubbish on antiquarian shelves; its system would be despised, its Lodges deserted.

In strange contradiction to all this are the praises poured into our ears of Masonic writings, their paramount importance and necessity. The difference

between Lodges that have oral instruction but no library, and Lodges which have a library, is this,—that the former will have more ignorance in them than the latter. Far then from resting content with the oral instructions of the Lodge, Dr. Mackey calls such instructions the "lifeless skeleton" of Masonry, to which the written commentaries, by imparting "muscles and nerves and blood-vessels," "give vitality, and beauty, and health, and vigor." (*Supra,* pp. 31, 32.)

Why, then, not take the essentials of Masonry from under the dominion of "the treachery of memory, the weakness of judgment, and the fertility of imagination," and confide them to the vivifying hands of written instruction? Why, if its message to mankind be of the supreme importance that Masonry pretends, would its commission to the written word be the death-blow it asserts?

Dr. Mackey's reasons do not satisfy the mind. We would suggest others, but, for the moment, only *suggest.* First, that its message, in its nature, its proofs, its purposes, may need much the veil of obscurity to hide essential features, which, if revealed all at once, would repel many whom Masonry would otherwise attract. Secondly, that by revealing everything at once, the means, so tactfully employed by Masonry, as Bro. Pike assures us, of making its members in the low degrees believe that they know much, while they know little, of pretending to be about to reveal the light, while having no intention of doing so, could have no place in the Masonic system — but this need of hiding in darkness, this need of deception is absolutely unintelligible if Masonry be, what it claims to be, the "Teacher of Truth."

CHAPTER III

Means of Instruction in American Freemasonry

We have set forth in the preceding chapter the methods which American Masonry uses in imparting its instruction. We shall now briefly touch upon the means which it employs. They are called symbols and allegories; and how intimately they are connected with Masonry, can be easily gathered from the fact that they form part of the definition which Masonry gives of itself to its initiates when it tells them, that it "is a system of morality veiled in allegory and illustrated by symbols." Allegory to conceal Masonic doctrines from the prying eyes of the uninitiated and profane; symbols to irradiate for the Masonic eye the system of morals which it would impart — these are the means of Masonic instruction.

But what is a symbol; and what an allegory? Here we must beg the indulgence of our readers, if we invite them to follow us in the study of a matter perhaps a little dry, but which draws its interest from being the key to unlock, in great part, what Masonry would so sedulously conceal. Its secrets are bound up in symbols and allegories; we can expect to make little headway in our study of American Masonry unless we understand clearly the nature of both. A little attention and patience will be rewarded by useful knowledge.

Seeking, therefore, a definition of symbol, as used

in Masonry, we find it on p. 466 of Dr. Mackey's *Lexicon of Freemasonry*. A symbol, he says, is "a sensible image used to express an occult but analogical signification."

In a Masonic symbol, therefore, there are requisite three conditions: 1st, that the symbol be something capable of being perceived by the senses; 2d, that some relation exist between the thing representing and the thing represented; and 3d, and this is the distinctively Masonic condition, that the relation, the meaning be occult. Whence it is evident that any symbolism that is not secret, is not Masonic. That which is understood by everybody, is surely not peculiar to the Craft. Be not, therefore, easily deceived for the future. You will see the Anchor; you will see the Ark; you will see the Cross; you will even gaze upon the letter G amid a halo of light as a symbol of the Deity; you will think that you understand all these — you will have no difficulty, in your own mind, in interpreting all these — what simpler or more evident? And yet you will sadly err if you think that the Masonic meaning is what you imagine. To be a Masonic meaning, it must be, and fix this firmly in your mind, secret or occult. Your interpretations are the very plainest and commonest of the profane world; they lack the characteristic quality of Dr. Mackey's definition — they are not occult.

Allegory we find treated in Dr. Mackey's *Encyclopædia*, p. 56. "Allegory," he says, is "a discourse or narrative in which there is a literal and a figurative sense, a patent and a connected meaning; the literal or patent sense being intended, by analogy or comparison, to indicate the figurative or concealed one. Its derivation from the Greek ἀλλος and ἀγορευν,

to say something different, that is, to say something where the language is one thing and the true meaning another, exactly expresses the character of an allegory."

"It has been said," he continues, "that there is no essential difference between an allegory and a symbol. There is not in design, but there is in their character. An allegory may be interpreted without any previous conventional agreement, but a symbol cannot. Thus the legend of the third degree is an allegory, evidently to be interpreted as teaching a restoration to life; and this we learn from the legend itself, without any previous understanding. The sprig of acacia is a symbol of the immortality of the soul. But this we know only because such meaning had been conventionally determined when the symbol was first established. It is evident, then, that an allegory whose meaning is obscure is imperfect. The enigmatical meaning should be easy of interpretation; and hence Lemiére, a French poet, has said: '*L'allégorie habite un palais diaphane*'— Allegory lives in a transparent palace. All the legends of Freemasonry are more or less allegorical, and, whatever truth there may be in some of them in a historical point of view, it is only as allegories or legendary symbols that they are of importance. The English Lectures have therefore very properly defined Freemasonry to be 'a system of morality veiled in allegory and illustrated by symbols.'"

What our author says of the transparency of allegory is to be taken in reference to those for whom the allegory has been composed, viz: the Fraternity; for as every part of the Masonic system has been composed expressly to keep Masonic light from us who

are outside its portals, and as allegory is such an essential part that it enters the very definition of the Craft, he must be blind, indeed, who will not realize that what is intended as a veil even for its initiates, has been planned as a wall of brass for us. This we shall understand better and better as we advance carefully in our study.

You doubtless thought, kind reader, and we are not inclined to blame you for innocently so thinking, that we insisted too much upon the "secrecy" of Masonic symbols. Our author not only tells us the very same thing, but kindly deigns to give us an example. "An allegory," he says, "may be interpreted without any previous conventional agreement, but a symbol cannot." "The sprig of acacia is a symbol of the immortality of the soul. But this we know only because such meaning had been conventionally determined when the symbol was first established." It is not, therefore, because the acacia is an evergreen that it represents the Masonic immortality of the soul; nor is it on account of the incorruptibility of its wood, as Ragon holds (*Encyclopædia,* p. 8); for both of these reasons are deduced from the nature of the wood and not from pure conventionality or agreement. We, the profane, so interpret the symbol. It is the plain, and common, and obvious interpretation. Such, indeed, we innocently thought was the interpretation to be attached to it in Masonry. So, indeed, Masonry itself interpreted the symbol for us. We naturally trusted it, for we had not learned that Masonry, without any qualms of conscience, nay, in order to imitate what it alleges to be God's action with men, purposely misleads its own members; we had not learned that to be a Ma-

sonic emblem its meaning must be "occult;" and we were in blissful ignorance of the further fact that the Masonic meaning is purely conventional, a matter of mere agreement.

"It is for each individual Mason," says Bro. Pike (*Morals and Dogma,* p. 218), "to discover the secret of Masonry, by reflection upon its symbols and a wise consideration and analysis of what is said and done in the work. Masonry does not *inculcate* her truths. She *states* them, once and briefly; or hints them, perhaps darkly; or interposes a cloud between them and eyes that would be dazzled by them. '*Seek,* and ye shall *find,*' knowledge and truth." (The italics here are Pike's.)

And again (*Morals and Dogma,* p. 148), "These degrees are also intended to teach *more* than morals. *The symbols and ceremonies of Masonry have more than one meaning. They rather conceal than disclose the Truth.*[1] They *hint* it only, at least; and their varied meanings are only to be discovered by reflection and study."

Even the Entered Apprentice, the novice in Masonry, is put upon his guard by Masonry itself.

"It must be confessed," says the *Masonic Ritualist,* p. 41, "that many of the interpretations given in this section" (the second section of the lecture) "are unsatisfactory to the cultivated mind, and seem to have been adopted on the principle of the old Egyptians, who made use of symbols to conceal rather than to express their thoughts."

These texts are certainly sufficient to put us, too, upon our guard; for he whom they will not teach,

[1] Except in the words *conceal* and *disclose* the italics here are ours.

lacks the capacity of being taught. Is he waiting for Masonry to inculcate the truth? He will wait in vain. "Masonry does not *inculcate* her truths. She *states* them, once and briefly," says Bro. Pike. (*Supra,* p. 42.) The italics are not ours but his.

Let us admit, in all frankness, that the means selected by the Craft for the imparting of its doctrines is admirably suited to its purpose. For apart from the beauty and the force inherent in symbol and allegory, the indefiniteness of both will easily cover a variety of meanings; and hence, permitting of a variety of applications, will teach a variety of lessons in the different degrees.

This indefiniteness, moreover, is the surest safeguard of secrecy; for presenting its symbols to the world, Masonry can easily appear to be making a candid manifestation of its nature. It can point with pride to these symbols and appeal to them as its witnesses. Do you not see the cross? do you not see the crown? do you not see their union? do you not know that "he that bears the cross, will wear the crown"? But is this the real Masonic meaning? Ah! that is a different matter.

Masonry is thus able to inculcate many pretty and attractive lessons, which precisely because "inculcated," are not really Masonic, for Masonic truths are only "stated," and "hinted at, perhaps darkly." It can thus enlist the sympathies and support of the uninstructed profane world, which will, in all innocence, believe that the symbols have no other import than that which common humanity attributes to them. It can hoodwink those of the lower degrees by seeming to explain what it does not explain, and by rendering them familiar with symbols, of the full import of

which they have no conception: either prepare them for an ulterior manifestation, if it considers such manifestation prudent, or leave them in blissful ignorance, if it believes that its candidates cannot bear the fulness of its light. Now, if to the natural indefiniteness of symbols and allegory, you add that indefiniteness which proceeds from mere human convention — from the free agreement of the parties that institute the symbol — you will presently realize the immensely increased number of meanings that the symbol may convey, as well as the difficulty of the uninstructed in fathoming its true meaning.

But perhaps if we quote from Dr. Mackey, who is naturally better acquainted with the matter than we are, you will grasp the idea better.

"According to Porphyry," he says, "there was this distinction between the hieroglyphic and symbolic method of writing among the Egyptians: that the former expressed the meaning by an imitation of the thing represented, as when the picture of smoke ascending denoted fire; and the latter allegorizing the subject by an enigma, as when a hawk was used to symbolize the sun, or a fly to express the quality of impudence. The former of these methods was open to all who chose to learn it; the latter was reserved by the priests for the purpose of mystic instruction, and was, as I have already said, communicated only to the initiated." (*Lexicon of Freemasonry*, p. 467.) How difficult the enigmatical system rendered discovery by the uninitiated; how carefully it screened the ideas to be concealed; what latitude of interpretation it permitted — the examples adduced abundantly demonstrate!

Another advantage, by no means a small one,— seeing the value justly attached to Masonic commen-

taries — is, that it allows the Masonic pen a wider sphere of action and a liberty of treatment which it could otherwise scarcely expect to enjoy. For apart from the advantage of imparting knowledge to the initiated, while leaving the uninitiated utterly uninstructed in the doctrines peculiar to the Order, the Masonic writer is able to enumerate the different meanings assigned in different times and by different persons to the symbol in question, without needing to appear to incline to one more than to another. Each reader can select his own interpretation according to the meaning orally communicated to him in the Lodge; and the innocent profane, while he will wonder what interest Masonry can have in instructing its votaries in certain interpretations, will charitably, from a Christian standpoint, if he be a Christian, suppose that such interpretations are merely given as literary information, and *not* as integral, nay essential parts of the Masonic system. Some examples will illustrate this point. Let us take for instance the symbol of the Rose.

"The symbolism of the rose among the ancients," says our author, "was twofold. First, as it was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence came the expression 'under the rose,' to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more recondite sense it was, in Christian symbology, transferred to Christ, through whom 'life and immortality were brought to light.' The 'rose of Sharon' of the Book of Canticles is always applied to Christ, and hence Fuller (*Pisgah Sight of Palestine*) calls him 'that prime rose and lily.'"

"Thus we see," he adds, "the significance of the rose on the cross as a part of the jewel of the Rose Croix degree. Reghellini (vol. 1, p. 358), after showing that anciently the rose was the symbol of secrecy, and the cross of immortality, says that the two united symbols of a rose resting on a cross always indicated the secret of immortality. Ragon agrees with him in opinion and says, that it is the simplest mode of writing that dogma. But he subsequently gives a different explanation, namely, that as the rose was the emblem of the female principle, and the cross or triple phallus of the male, the two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point. A simpler allusion will better suit the character and teachings of the degree in its modern organization. The rose is the symbol of Christ, and the cross the symbol of his death — the two united, the rose suspended on the cross — signify his death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified." (*Encyclopædia,* pp. 658–659).

Here we have a symbolism which begins with Venus and ends with Christ. The limits are far enough removed from each other to allow of any number of interpretations according to the taste of the interpreter. Dr. Mackey tells us that Ragon, like all theorists, often carries his speculations too far; he does not, however, say that such is the case here. But more of such symbolism in its own time.

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In spite of Dr. Mackey's positive assertion of the Christian nature of the Rose Croix degree, we must question the genuineness of his doctrine as judged from the true Masonic standpoint. The fact that it is so plainly inculcated, robs it of the genuine ring; the true, the inner doctrines of Masonry are "hinted" at, not "inculcated." (*Supra,* p. 42.)

But lest our reader may think that we are, after all, harping too much upon this principle, and that we are stretching too much a point which may naturally be supposed to have exceptions, we call to our aid Bro. Albert Pike, who is writing *ex professo* on the subject.

"Each of us makes such application to his own faith and creed, of the symbols and ceremonies of this degree," (Knight Rose Croix, the 18th of the Ancient and Accepted Scottish Rite), he says, "as seems to him proper. . . . Like the legend of the Master Khurum, in which some see figured the condemnation and sufferings of Christ; others those of the unfortunate Grand Master of the Templars; others those of the first Charles, King of England; and others still the annual descent of the Sun at the winter Solstice to the regions of darkness, the basis of many an ancient legend; so the ceremonies of this degree receive different explanations; each interpreting them for himself, and being offended at the interpretation of no other."

"In no other way," he continues, "could Masonry possess its character of Universality; that character which has ever been peculiar to it from its origin." (*Morals and Dogma,* p. 276). The essentially Christian nature of the explanation given by Dr. Mackey

as the real one, has therefore no foundation in fact. Masonically any of the others is as legitimate. For the present, we say no more.

"If, anywhere," Pike says later, p. 290, "brethren of a particular religious belief have been excluded from this degree [the Rose Croix], it merely shows how gravely the purposes and plan of Masonry may be misunderstood. For whenever the door of any degree is closed against him who believes in one God and the soul's immortality, on account of the other tenets of his faith, that degree is Masonry no longer. No Mason has the right to interpret the symbols of this degree for another, or to refuse him its mysteries, if he will not take them with the explanation and commentary superadded." The degree therefore is not essentially Christian. If restricted to Christianity, it is no longer Masonry, as Bro. Mackey knows as well as Bro. Pike.

"Listen, my brother," continues Bro. Pike, "to *our* explanation of the symbols of the degree, and then give them such further interpretation as you think fit." Here is a sample of his explanation. (Italics Pike's.)

"The *Cross,*" he says, "has been a sacred symbol from the earliest Antiquity. It is found upon all the enduring monuments of the world, in Egypt, in Assyria, in Hindostan, in Persia, and on the Boudhist towers of Ireland. Bouddha was said to have died upon it. The Druids cut an oak into its shape and held it sacred, and built their temples in that form. Pointing to the four quarters of the world, it was the symbol of universal nature. It was on a cruciform tree, that Chrishna was said to have expired, pierced with arrows. It was revered in Mexico." (*Ibid.* Italics Pike's.)

If, as Dr. Mackey has told us, the degree were essentially Christian, and Christ the rose that perished on the cross, the omission of the Redeemer's name in the enumeration of Bro. Pike would be inexplicable. But we need no explanation; the degree is *not* Christian. In fact, so little is it Christian, that while Chrishna is mentioned — unless it be that, for the initiate, Chrishna is the prototype of which the Christian Christ is but a later modification — Christ is entirely omitted. A hint is sufficient for the wise; but even on this we do not for the moment insist. We merely wish to illustrate the use of Masonic symbolism.

You are a Christian, dear reader, perhaps a Catholic, and you reverence the cross. You reverence the cross not on account of its shape, but solely and simply on account of its being a representation of the gibbet on which Christ died for the redemption of men. For this alone you revere it, and for nothing else. You enter a Lodge of Rose Croix Knights. There, prominently over the Master's seat, is a cross, and upon that cross you perceive I. N. R. I. "Ah!" you exclaim, "here is surely a Christian emblem, and, what is more, conspicuously in a place of honor; an emblem evidently and distinctively Christian; for even if the cross alone were not, the initials which it bears, initials of the words written on the Savior's cross, give it a character which none can mistake."— Are you certain of all this? we ask. May there be no mistake? no occult and Masonic meaning attached to the symbol? For remember, we have already been instructed and warned again and again in the matter. You smile in the confidence of your knowledge. Let Bro. Pike not weary in instructing you, though, alas! you prove to be a pupil hard to teach.

"To the word INRI" [he does not speak of initials] "inscribed on the Crux Ansata over the Master's Seat," he says, "many meanings have been assigned. The Christian Initiate reverentially sees in it the initials of the inscription upon the cross on which Christ suffered — *Iesus Nazarenus Rex Iudæorum.* The sages of Antiquity connected it with one of the greatest secrets of Nature, that of universal regeneration. They interpreted it thus, *Igne natura renovatur tegra;* [entire nature is renovated by fire]. The Alchemical or Hermetic Masons framed for it this aphorism, *Igne nitrum roris invenitur.* And the Jesuits are charged with having applied to it this odious axiom, *Iustum necare reges impios.* The four letters are the initials of the Hebrew words that represent the four elements — *Iammim,* the seas or water; *Nour,* fire; *Rouach,* the air; and *Iebeschah,* the dry earth. How we read it I need not repeat here." (*Morals and Dogma,* p. 291. Italics Pike's.) You were so certain of your sign, reader; will you learn to doubt? You may take it as a Christian sign if you wish. It can stand for *Iesus Nazarenus Rex Iudæorum,* Jesus of Nazareth, King of the Jews. But this is a common interpretation — the profane world around us so understands it, but the profane world is excluded from Masonic light. This interpretation therefore lacks the impress of Masonic truth, for first, it is plain and obvious, not occult; and secondly, it is known to everybody, and hence not distinctively Masonic.

The second interpretation comes nearer the mark. Perhaps you hear it for the first time. You never imagined that I. N. R. I. could mean anything but what you held it to express, "Jesus of Nazareth, King of the Jews." The sages of antiquity, we are told,

thought differently. Who those sages were, we are not told. "Masonry does not inculcate her truths; she *states* them." Of what antiquity is there question? The term is ambiguous. Of the times before Christ? No sage has used the I. N. R. I. and proposed it as a symbol of the sentence *Igne natura renovatur integra.* The sentence and its meaning is read into the symbol, as Bro. Pike well knows, by those that came after the time of the Savior; the initials of the words of the cross are not copied from and framed upon that sentence. But perhaps you would like to know what profound secret these sages have read into this symbol when they "connected" it, as our author himself admits, with the title on the cross: "Entire nature is renovated by fire." By the heat of the fire, metals, representing the mineral kingdom, are refined and welded together; by the heat of the sun, the flowers and plants of the vegetable kingdom thrive and reproduce their kind; by the heat of sensual desire is the animal kingdom renewed; and in human concupiscence is the human race born. The fire of passion is what, as we shall presently show, these sages have connected with the cross.

For, although Bro. Pike generously allows every brother to interpret the cross and its inscription according to his taste, such interpretation, to be true, must be in accord with his own, for the cross in the Rose Croix degree has a meaning *peculiar* to itself; and our reader will be surprised to find what an intimate connection the principle of the so-called sages has with the cross of the degree.

"But its peculiar meaning in this degree, is that given to it by the Ancient Egyptians," says Bro. Pike, on p. 290 of the work from which we quote.

"*Thoth* or *Phtha* is represented on the oldest monuments carrying in his hand the *Crux Ansata* or *Ankh* [a Tau cross, with a ring or circle over it]. He is so seen on the double tablet of Shufu and Noh Shufu, builders of the greatest of the Pyramids at Wady Meghara, in the peninsula of Sinai. It was the hieroglyphic for *life,* and with a triangle prefixed meant *life-giving.* To us, therefore, it is the symbol of *Life* — of that life that emanated from the Deity, and of that Eternal Life for which we all hope; through our faith in God's infinite goodness."

Without, for the present, either being impressed by the seeming piety of our author, or questioning it, let us seek light on the nature of the cross, the Crux Ansata, peculiar to the degree; for it is not the cross of Christ as Christians understand it, since it differs in form, and for its "peculiar" meaning we must go to the god Thoth or Phtha of the ancient Egyptians.

"Phtha," says Bro. McClenachan in his Addendum to Dr. Mackey's *Encyclopædia,* p. 941, in explaining the symbolism of Green, "was the Egyptian Creator of the world; he was at times represented with his flesh painted green, and holding a sceptre of four colors, red, blue, green and yellow; fire, air, water, and earth." The Egyptian idea, therefore, regards the creation,— not the redemption of man. The Crux Ansata refers to the beginning of life. The I. N. R. I. on it, would be, in this idea, *Iammim,* water; *Nour,* fire; *Rouach,* air; and *Icbeschah,* earth; the four elements of universal nature.

But Bro. Pike himself will not leave us without light in a matter hinted at darkly. We have, however, to turn to another page of his interesting work,

where he is discoursing of Amun, the Supreme god of the Egyptians, and Amun's manifestations. (*Morals and Dogma,* p. 254).

"He *created* nothing," says our author, "but everything *emanated* from him; and of him all the other Gods were but manifestations," . . . "The Creative *Power,* . . . another manifestation of Deity, produced with its Word the universe, symbolized by an egg issuing from the mouth of KNEPH; from which egg came Phtha, image of the Supreme Intelligence as realized in the world, and the type of that manifested in man; the principal agent, also, of Nature, or the creative and productive Fire." Thus, kind reader, having gone to Phtha, symbolized by the Crux Ansata, we have found that it signifies not Christ, but the creative, the productive fire of Nature, and astonished we read the occult sense of I. N. R. I., *Igni natura renovatur integra.* Such is the symbolism, such are some of the lessons of the higher degrees of Masonry. If you wish to interpret the symbols otherwise, you may do so. Masonry is tolerant of your ignorance; but if you will listen to authorized teachers who know the "peculiar" lessons intended to be imparted in the various degrees, you will not attribute obvious interpretations to purposely occult symbols. (Italics Pike's.)

To take seriously what has been said by the enemies of the Jesuits to be the interpretation of I. N. R. I. by that Order, would be to do it too much honor. An assertion of such grave infamy calls for more than the doubtful fatherhood of "It is said" to give it standing before any fair tribunal. An unscrupulous tongue may say anything, and presently "It is said." But, is it said justly? by whom? with what

foundation? These are not contained in merely "It is said." Moreover, this principle attributed falsely to the Jesuits,[1] has been held and even extended by some of Bro. Pike's own brethren, if we are to believe Pike himself; for according to him (*Dogma* and *Morals,* p. 24), "It [Masonry] aided in bringing about the French Revolution," whose fundamental principle was not merely, it is "Lawful to kill impious Kings," but "to kill all Kings;" and not only kings, but their queens and families. We shall, however, be fairer to the Craft than Bro. Pike is to the Jesuits; and even if we must, on his authority, condemn the French Masons for having aided in bringing about a Revolution which not only held but practiced such a principle, we shall not lay it at the door of the American brethren with a mere "It is said."

Such, then, is the symbolism which is so important to Masonry; nay, according to Dr. Mackey, essential to it.

"It is," he says, "this peculiar character as a symbolic institution, this entire adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry, and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity."

"The Roman Catholic Church," he continues, "is, perhaps, the only contemporaneous institution which continues to cultivate, in some degree, the beautiful system of symbolism. But that which in the Catholic Church is, in a great measure, incidental and the fruit of development, is in Freemasonry the very life-

[1] See Duhr, *Jesuitenfabeln,* 3rd edition, pp. 659 sqq.

blood and soul of the institution, born with it at its birth, or, rather, the germ from which the tree has sprung, and still giving it support, nourishment and even existence. Withdraw from Freemasonry its symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay." (*Symbolism of Freemasonry*, pp. 71, 72.)

This admission of our author is an admission of the intrinsic weakness of Masonic doctrine. Magnify the beauty of symbolism as he will, the fact remains ever patent, that symbolism is the manner of imparting truth, the vesture of truth, not the truth itself. It may be the life-blood, the soul of Freemasonry; it is not and cannot be the soul of truth, for what is expressed in symbols can be and is expressed by the spoken word, for without the oral interpretation of the Lodge or the written commentary of learned Masons, Masonic symbols would express no more to members of the Craft than they do to the uninitiated. Masonic symbols are not self-teachers. The Mason of a lower degree gazes upon those of a higher, and understands no more about them than do the profane. And this is the necessary consequence of their nature, for they are not natural signs of an idea, but, as we have been told, they are purely conventional signs, or signs whose meaning depended solely upon their inventors; and there is no means of knowing what these inventors intended, unless by word of mouth or by writing their intention is communicated to us. Moreover, truth, especially important truth, has a beauty, an innate dignity of its own, independent of its accidental form. It will bear investigation in itself in all its sublime simplicity;

and while it is true that, as the mind soars on the wings of thought, it will naturally become figurative in expression, it will feel when it reaches the realms of sublimity, that it needs no longer the beauty of figures, as when God said: "Let there be light. And there was light." Interpret the thought as a Mason will, its beauty is in itself, not in any figure. If Masonry, therefore, in its philosophy, its science, its code of morals, will not bear the light, if when the occult meaning is made plain and the symbolism is destroyed, it becomes a mere mass of effete matter without soul or life-blood, it behooves its adepts to examine well what truths it has to offer, for these are the jewels of the human mind, independent of their figurative setting.

We are sorry that, having dealt somewhat at length with Masonic symbols, we have not time at present to deal with Masonic allegory; but perhaps the historic value of Masonic myths, or legends, for our author justly calls them also by these names, will be more appropriately considered later in our Study. The object and importance of allegory is known. It veils from the uninitiated, what symbols reveal to the initiated.

Thus, kind reader, we have set before you the means employed by American Masonry in imparting its doctrines. These means are symbols and allegory. Masonry is a system of morality illustrated by the one and veiled by the other. The symbols of Masonry are not *natural* symbols but *conventional* ones; they are not used because of any natural resemblance between things, but in virtue of a free agreement of their inventors so to use them. They are admirably suited, therefore, to the secrecy of Masonry which

alone retains the key. And if it happen, as it not unrarely happens, that the symbols to which the occult meaning of Masonry is freely attached, have also a natural or common meaning known to all the world, they increase in value as a secret medium; for the uninstructed multitudes will be fed, and imagine that they grow fat on the knowledge of the Mystic Art, whereas they remain in utter ignorance of the true Masonic import of what they see and hear. We have studied some symbols and have wondered why Masonry should instruct its disciples in such symbolism. We have wondered that symbols so commonly applied in a Christian sense, symbols so sacred and dear to the Christian heart, should be used and interpreted in connections so repugnant to the Christian idea. But we have only wondered, and have not gone beyond, for at present we are not prepared to press our enquiry further in this direction.

We have noted, lastly, the admitted weakness of Masonic philosophy and the Masonic system, whose instruction is confessedly insipid if not made palatable by the borrowed charms of occult symbolism. How different its doctrine from that of the Divine Master who sent his Apostles to preach His doctrine to every creature, and to manifest from the housetops even the private lessons that had fallen from His lips.

Truth is interesting in itself; is valuable for itself; charms by itself; is loved by the sincere heart for its own sake. If, therefore, on the testimony of one so well informed as Dr. Mackey, the philosophy of Masonry is declared to be, when robbed of its symbolism, "a lifeless mass of effete matter fitted only for decay;" on that very testimony such philosophy is declared to lack the vitalizing spirit of Truth.

CHAPTER IV

The Shock of Entrance and the Shock of Enlightenment

Our Study in the previous chapters has led us away, little by little, from the crude idea of American Freemasonry with which we started; that, namely, it is a mere convivial, a mere social affair; or a purely charitable institution established for the support of the widow and the orphan, the caretaker of aged and indigent brethren. We have heard it spoken of as a science, a philosophy. We have studied its methods and its means. Even its object has been set before us; it is "a system of morality."

In entering, therefore, the portals of Masonry, to get some insight into this doctrine and philosophy, we open the *Masonic Ritualist* of Dr. Mackey, at the First Section of the Lecture given to the Entered Apprentice — practically the first instruction given to the novice in Masonry. It contains the "Shock of Entrance." The reason of the name will become evident as we copy the passage. For the sake of completeness, however, we begin our quotation with the beginning of the section.

"The first section of the Entered Apprentice's Lecture," says Dr. Mackey, "principally consists of a recapitulation of the ceremonies of initiation. But, on this account, a knowledge of it is highly necessary to every Mason, that he may be the better enabled

to assist in the correct performance of the ritual of the degree. It is, however, introduced by some general heads, which qualify us to examine the rights of others to our privileges, while they prove our claims to the character we profess."

"It is of course impossible in a Monitorial work," he goes on to say, "to give a full explanation of the various symbols and ceremonies which are used in the inculcation of moral and religious truths; but an allusion, in even general terms, to the most important ones, in the order in which they occur, will be sufficient to lead the contemplative Mason to a further examination of their import." (*Masonic Ritualist,* p. 22.)

Our eye has been running lightly over the passage when a word arrests its glance; *religious* — what does Dr. Mackey mean when he speaks of "moral and *religious* truths?" What has Masonry to do with religion? Does not Masonry, in the clearest of terms, protest that it interferes with no man's religion?

"Masonry is not a religion," says Bro. Pike (*Morals and Dogma,* p. 161). "He who makes of it a religious belief, falsifies and denaturalizes it. The Brahmin, the Jew, the Mahometan, the Catholic, the Protestant, each professing his peculiar religion, sanctioned by the laws, by time, and by climate, must needs retain it, and cannot have two religions; for the social and sacred laws adapted to the usages, manners, and prejudices of particular countries, are the work of men." Hold on, Bro. Pike; your pen is running too fast. Do you hold that Catholicity, for instance, is the product of mere climate? We thought that the believers in that church were found in every clime. Do you hold, as your words clearly express, that Catholicity is the work merely of men? A human institution "adapted

to the usages, manners, and prejudices of particular countries"? We regret the digression, for we merely sought your denial that Masonry was a religion. But is this what you hold? The succeeding paragraph will give us the answer.

"But Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions. All that ever existed have had a basis of truth; and all have overlaid that truth with errors. The primitive truths taught by the Redeemer were sooner corrupted, and intermingled and alloyed with fictions than when taught to the first of our race." So this, then, is your doctrine. All religions, without exception, are mere corruptions of primitive truths. Christ, indeed, taught these truths in their purity, but his followers alas! did not follow his example. In a brief space of time they corrupted the sanctity of his teaching, and this is the false Christianity at present current among us and called Catholicity, Methodism, Episcopalianism, etc., etc. And this is the theory in which you ask a Catholic to join? But are you unaware that it is downright apostasy? How can he be a Catholic in heart and profess your doctrine? How can he sincerely revere, and love, and obey a Church which is to him, at the same time, a mass of errors? But at last we understand you.

A religion, according to you, is the work of men. It is a mass of religious corruptions and perversions superadded to and modifying the fundamental truths of religion; these corruptions, different in form but adapted "to the usages, manners, and prejudices of particular countries" and "sanctioned by the [civil] laws, by time and by climate," are called Brahminism,

Judaism, Mahometanism, Catholicity, Protestantism, These are religious. These are religious beliefs. But Masonry which has no superimposed corruptions; Masonry in which no additions have been made by men; Masonry is neither a religion nor a religious belief. It is religious, certainly, for it contains the pure, unadulterated basic religious truths; but it can put its hand upon its heart and say boldly that it "is not a religion," for it is identified with the corruptions of none.

Without entering further into this theory at present, for it is not the time, and satisfied that our readers are more than qualified to judge what sort of a Catholic, or a Methodist, or a Jew, or a Brahmin, he is who admits that his distinctive form of religion, in as much as distinctive, is but a mass of errors superimposed upon primitive revelation by the machinations of men; we hasten back to the Lecture of the Entered Apprentice, having learned by an instructive experience, how Masonry, even in the act of seemingly denying that it deals with religious matters, affirms in the strongest terms that it does. "Masonry teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith, which underlie and are the foundation of all religions." Hence, Masonry is not a mere social or charitable organization; it is a science, a philosophy, a system of morality — and we are called upon to revere it as the sole teacher of unadulterated religious truth. Let us, then, continue our quotation from the *Masonic Ritualist.* We are prepared for "The Shock of Entrance."

"In the symbolic science of Masonry," continues Dr. Mackey, "the Lodge is often represented as a symbol of life. In this case, Lodge labor becomes the

symbol of the labor of life, its duties, trials and temptations; and the Mason is the type of the laborer and actor in that life. The Lodge is, then, at the time of the Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter." (*Ibid.*)

In the symbolism, therefore, of Masonry, the Lodge represents human life — that is the real human life — the type of human life that humanity should live. Not the life that is led without its portals, which it calls the life of "the profane world;" but the life which it will teach him — the life Masonic. In accordance, therefore, with this idea, the labor of the Lodge is only a figurative term for the labor of Masonic life; the life-work of Masons in accordance with Masonic principles. Initiation, therefore, or entrance into a Lodge is, consequently, the entrance of the candidate into Masonic life, the acquiring of Masonic principles with which to guide his life — and this, says our author, is the new life on which he is about to enter. This understood, let us proceed.

"There he stands without our portals," says the Lecture, "on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes enquiringly to our doors, seeeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." (*Ibid,* pp. 22–23.)

Let us pause here a moment to catch our breath and ask: "But whither, dear Doctor, or rather, whither, O Masonry," for it is the official Lecture that is here speaking, "are you urging us with such precipitancy? Of what darkness do you speak? of what helplessness?

of what ignorance? In what errors have we wandered? With what pollutions are we covered? We did not come hither seeking a new birth, but to join a companionable set of fellows; to advance ourselves in business; to further our political aspirations; to provide for our wives and children if death should overtake us unexpectedly; to have friends in need if misfortune assail us unawares. These were our motives, these the advantages proposed to us. We have not come seeking any new birth; much less have we directed our feet hither in quest of divine truth. We are Catholics. We receive our religion from the Church instituted by Christ; from that Church which can trace its lineage unbroken through the intervening ages; from her who received the message of salvation from Christ's divine lips, we in turn, accept and revere it."

So must a conscientious Catholic speak; so, consistently with his faith, must, in words of similar import, every conscientious believer in every other form of religion speak. Had they been instructed, as we have been by Bro. Pike; had they accepted the Masonic theory that all forms of religion, all without exception, are the sole work of men; that, inasmuch as distinctive, all are nothing but a mass of errors superimposed upon pure and primitive religious truth; that Masonry alone teaches and has preserved intact this sacred deposit; they would not now be "shocked." They would have come with eyes wide open. But how many, think you, kind reader, how many, think you, are such? No wonder that entrance is called a shock. Before conscientiously seeking divine truth from Masonry, the foundations of its claim to be the possessor, and the exclusive possessor, of such truth, demand a rigorous examination. From whom has

Masonry received such a deposit? When? Where? How will Masonry prove that this deposit confided to its oral tradition, which is subject to "the treachery of memory, the weakness of judgment, and the fertility of imagination," which leads men "to forget, to diminish, to augment" what is confided to it, has undergone no change? Is Masonry not the work of men? What divine credentials does it bear? How many the grave and all-important questions to be settled beforehand, not only by a conscientious believer in any of the recognized forms of religion, but by every sincere man, howsoever indifferent in religion he be, before accepting this new birth; before receiving from Masonry its so-called divine truth! But to return to the Lecture.

"And here," it continues, "as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;' and the ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is to take place in his moral and intellectual condition. He is already beginning to discover [we thank the Lecture for being so candid], that the design of Masonry is to introduce him to new views of life and its duties. He is indeed to commence with new lessons in a new school. There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life."

Evidently, if Masonry be what it claims to be, its Lodge is holy ground. But is Masonry what it claims to be? That is the question of questions, and one to be studied seriously and conscientiously by every man who has any regard for his soul, before he consents to "a total extinction of the past," in order to be a par-

ticipant in the great moral and intellectual change promised by Masonry. Truly, if Masonry alone proposes to our race religion pure and undefiled; if every form of definite religion be error and a corruption of primitive faith; if whatever is superadded to what Masonry sets forth as fundamental religious truth, be the handiwork of man, palmed off on a credulous generation as a work divine, we can easily understand this extinction and this death. *If?* But what a tremendous *if*. And if Masonry be, as it defines itself to be, "A system of morality," will this total extinction, this death regard my moral nature also? Masonry is to introduce me "to new views of life and its duties;" I am to be introduced to these lessons "in a new school;" there is to be "a death to the world," and the world in Masonic language is everything outside Masonry. No wonder that the candidate, if he realizes at all what is demanded of him, is "shocked."

"He is beginning to discover," says the *Ritualist*. Therefore, he did not know it before. Therefore, in the ignorance of the demand that was to be made upon him he swore solemnly that he would never reveal what would be manifested to him, and that he would "cheerfully conform to all the ancient usages and established customs of the fraternity" (*Masonic Ritualist*, p. 22).

This is why shame, and human respect, and what he considers the sacredness of his word, will not let him now withdraw, even if conscience tells him that he should.

"Every candidate, before his reception," says our author, "is required to make the following declarations to the Senior Deacon, in the presence of the Stewards, in a room adjacent to the Lodge:

"Do you seriously declare, upon your honor, that, unbiased by the improper solicitations of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

"I do.

"Do you sincerely declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, and a desire of knowledge?

"I do.

"Do you sincerely declare, upon your honor, that you will cheerfully conform to all the ancient usages and established customs of the fraternity?

"I do." (*Masonic Ritualist,* pp. 21–22.)

Having thus, upon his honor, declared that he "freely" and of his own accord, offers himself to Masonry, "prompted by a favorable opinion . . . of the Institution, and a desire of knowledge;" having promised that he will "cheerfully conform to all the ancient usages and established customs;"— what protest can he make to whatever is required of him? He came freely asking for knowledge. Knowledge, Masonic knowledge, is given him. It conflicts with his previous notions — it shocks his moral nature. He should have expected this. If he came to Masonry for Masonic knowledge, he must have supposed that the knowledge, the principles peculiar to Masonry, were not knowledge and principles that he already had. If he came to Masonry for doctrine not Masonic, he was a fool.

But his conscience is alarmed? What of it? The old errors will naturally die hard. If he had been contented with his principles, why has he come to

Masonry? He cannot urge the importunity of friends — for he has declared, upon his honor, in the presence of three witnesses, that he was not biased by "improper solicitation of friends;" he cannot express fears of what Masonry will ask, for has he not solemnly declared that he comes with "a favorable opinion of the Institution" and "a desire of knowledge"? Tied hand and foot by his honor, to say nothing of his oath of secrecy which is not here mentioned, he must perforce go on. He has come to Masonry freely; he has freely consented to abide by its conditions if it would but instruct him; Masonry has taken him at his word and he feels the logic of the situation. But let us return to our Lecture.

"And hence it was," says the *Ritualist,* "that among the old Greeks the same word signified both *to die* and *to be initiated.* But death, to him who believes in immortality, is but a new birth. Now, this new birth should be accompanied with some ceremony to indicate symbolically, and to impress upon the mind, this disruption of old ties and formation of new ones. Hence the impression of this idea is made by the symbolism of the *shock at the entrance.* The world is left behind — the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are to be broken — the portal of the Temple has been thrown widely open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished. Shall this momentous occasion be passed unnoticed? Shall this great event — the first in the Masonic life of the aspirant — have no sensible or audible record? Shall the entrance, for the first

time, into the Lodge — the birth, as it has justly been called, into Masonry — be symbolized by no outward sign? Shall the symbolism of our science, ever ready at all other times, with its beautiful teachings, here only be dumb and senseless? Or, rather, shall not all the Sons of Light who witness the impressive scene feel like the children of Korah, who, when released from the captivity of Babylon, and once more returning to the Temple, exclaimed in the heart-burst of their grateful joy, 'O, clap your hands, all ye people; shout unto God with the voice of triumph'?"

"The Shock of Entrance is, then," concludes this Section of the Lecture, "the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and of the throes of the new birth.*"[1] (*Ritualist*, pp. 23–24.)

To be initiated into Masonry, therefore, is to die to what is unmasonic; for "to be initiated" is "to die." But, as Bro. Pike has kindly told us, all distinctive religions, Catholic, Protestant, Jewish, Buddhist, Mohammedan, are unmasonic, for each and all have superimposed a mass of errors, moral and intellectual, upon the pure, fundamental truths, taught and preserved in Masonry alone. These are all outside the portals of the Lodge; these are the profane world; these are in ignorance of the Masonic light; in entering the Lodge, the chains of intellectual and moral captivity in which the candidate has been held are broken, and he is born unfettered into the freedom of Masonic life; he begins to be a free builder untrammeled by creed.

[1] The italics of this passage belong to the original.

But the Shock of Enlightenment will open up to us even more in detail and with startling clearness, what the Shock of Entrance has stated darkly.

"The material light which sprung forth at the fiat of the Grand Architect, when darkness and chaos were dispersed, has ever been in Masonry," says the *Ritualist,* pp. 33–34, "a favorite symbol of that intellectual illumination which it is the object of the Order to create in the minds of its disciples, whence we have justly assumed the title of 'Sons of Light.'"

"This mental illumination," it adds, "this spiritual light, which, after his new birth, is the first demand of the new candidate, is but another name for DIVINE TRUTH — THE TRUTH OF GOD AND OF THE SOUL — THE NATURE AND ESSENCE OF BOTH — WHICH CONSTITUTES THE CHIEF DESIGN OF MASONIC TEACHING."

The object of the Order, says Masonry, is to create intellectual light in the soul; imagine, kind reader, what our light must be! Masonry is not to increase, to perfect our intellectual light; no, it is to create it. May we again ask its credentials? May we ask the source of its asserted power? Its candidate may not. He has freely come to be taught. Masonry states its doctrines. This is so much, ever so much easier than to prove them. Pythagoras, according to Dr. Mackey, did not prove his doctrines; he stated them, and his devoted disciples reverently accepted them. Pythagoras is Masonry's ideal. "The doctrines of Pythagoras," says Dr. Mackey, (*Encyclopædia of Freemasonry,* p. 622), "were always delivered as infallible propositions which admitted of no argument, and hence the expression *αὐτὸς ἔφη, he said it,* was considered as a sufficient answer to any one who demanded a reason."

Is it a similar intellectual condition that Masonry would create in its disciples? Masonry says so; is this the blind faith which it calls intellectual light? Am I to die to the past; to consider my religion a mass of man-invented corruptions of primitive religious truth; to accept a new moral code on which my temporal and eternal destinies depend, on a mere *ipse dixit?* Prove to me first that you have a just claim to infallibility; and after your claim is proved, then your *ipse dico,* within the limits of your infallibility, will be readily admitted by me — but you cannot reasonably, without cogent proof, require such submission from me; nor can I, as a conscientious and upright man, give it. I am not justified in the eyes of reason and of conscience in yielding up my whole being to you, merely because, without knowing you, I have formed "a favorable opinion" of you.

Does Masonry pretend to infallibility? Or are we expected to receive infallible propositions from a fallible authority? The individual Masonic teachers are surely not infallible, for many of them are ignorant, as Dr. Mackey constantly avers. The Grand Lodges make no claim to infallibility, yet, as we have seen, they are the ultimate tribunals to which the interpretation of oral instruction, which contains the *arcana* or inner doctrines of Masonry, is referred. Bro. Pike scouts the idea of infallibility in any man or body of men — denies that it can be, especially in matter of religious belief — and surely Divine Truth, which Masonry claims to teach, refers to such belief.

"A man's Faith is as much his own as his Reason is," says Bro. Pike in his *Morals and Dogma,* p. 29. "His Freedom consists as much in his faith being free as in his will being uncontrolled by power. All

the Priests and Augurs of Rome or Greece had not the right to require Cicero or Socrates to believe in the absurd mythology of the vulgar. All the Imaums of Mohammedanism have not the right to require a Pagan to believe that Gabriel dictated the Koran to the Prophet. All the Brahmins that ever lived, if assembled in one conclave like the Cardinals, could not gain a right to compel a single human being to believe in the Hindu cosmogony. *No man or body of men can be infallible, and authorized to decide what other men shall believe as to any tenet of faith.* Except to those who first receive it, every religion and the truth of all inspired writings depend on *human* [1] testimony and internal evidences, to be judged of by Reason and the wise analogies of Faith. Each man must necessarily have the right to judge of their truth for himself; because no one man can have any higher or better right to judge than another of equal information and intelligence."

We do not stand sponsor for Bro. Pike's reasoning, much less for his doctrine. Both are erroneous. The Greeks and the Romans were not infallible in this; the Mohammedans were not infallible in that; the Hindus were not infallible in the other — therefore no man or body of men can be infallible. John Smith had no money in his pocket; Peter Jones had no money in his hat; Paul Thomas had none in his vest — therefore no man or body of men can have money. The God-man was, and hence could be infallible; he could, if he so wished, impart infallibility to men; nature itself, in evident things, imparts to every one of us infallibility. Man, therefore, *can* be infallible; our author has not deigned to show us why infallibility is essentially excluded from faith.

[1] These italics are Bro. Pike's.

But even if infallibility in matters of faith be possible, Masonry gains nothing thereby — for, *de facto,* no Mason or Grand Lodge of Masons lays claim to such prerogative, even though Masonry claims the sole right to teach Divine Truth, since every one outside its portals, layman and cleric, bishop and pope, is ignorant of "God and of the soul — the essence and nature of both." There they are, all of them, outside its doors, "in darkness, helplessness and ignorance," "wandering in their errors and covered over with the pollutions of the outer world." There they are "in the chains of error and ignorance," "restrained in moral and intellectual captivity." Light — moral, intellectual light, has to be created in their souls.

And when they turn to Masonry to ask it what assurance it can give them that it will really impart truth to them and not error, Masonry refers them to the school of Pythagoras or to the Ancient Pagan Mysteries, where doctrines were not discussed, but stated as infallible propositions. Whence, and this is the essential point, the infallibility came, is not stated.

In regard, therefore, to divine truth, the Masonic mind, as a basis of its certainty, must fall back upon the interpretation and authority of a Grand Lodge, which, according to Bro. Pike, not only is not infallible, but cannot be. It is subjected to a standard varying and variable, for Grand Lodge may differ with Grand Lodge in the interpretation of points at issue. And if, as has happened in France, the Grand Lodge substitutes a "Superior Force," a "Creative Principle" for your "Grand Architect of the Universe," if plain atheism be substituted for your Deism, what is the duty of every Mason and every Lodge but to submit, since to the Grand Lodge alone ultimately belongs

the interpretation of Masonic dogma? What becomes of your Divine Truth — the nature of God and of the human soul? Or is, perhaps, the French theory the logical outcome of the Masonic system? We only put the question. We shall discuss it later. Well has Masonry called entrance into its Lodge, "a momentous occasion," "a great event." Its candidate was given time to reflect upon the step he was about to take; he has taken it deliberately, and here is where he finds himself — learning new lessons in a new school — the new lessons regarding God and his own soul, the essence and nature of both.

Look back, kind reader, to realize how far we have drifted on the current of Masonic doctrine, from our starting-point, when we believed that our Masonic friends, in their open-hearted love, had told us truly the nature of the Craft. Did they breathe a word of this — that the great object of Masonic teaching was the nature and essence of God and of the human soul? Did they breathe a word to us of the helplessness, and darkness, and ignorance, and moral fetters in which we languish, and from which Masonry alone can free us? Did they know anything of this? If they did, and failed to tell us, what judgment shall we form of their sincerity? If they did not know this, what did they know about the Order? But let us continue our quotation.

"And as," says the *Ritualist,* "the chaos and confusion in which 'in the beginning,' the earth 'without form and void,' was enwrapt, were dispersed, and order and beauty established by the Supreme command which created material light; so at the proper declaration, and in the due and recognized form, the intellectual chaos and confusion in which the mind of the neo-

phyte is involved are dispersed, and the true knowledge of the science and philosophy, the faith and doctrine of Masonry are developed." (p. 33.)

Here, kind reader, you that are not a Mason, consider in this Masonic mirror your religious and moral condition. It is chaos and confusion. But really, if you do not know the true nature of God and of your own soul, how can you know the true laws of human action? What can you know of religion and morality, ignorant of their very foundations? But as God by His omnipotent fiat called order and beauty out of the fathomless abyss of material chaos and disorder, so by its omnipotent fiat will Masonry work a greater wonder in the abyss of your intellectual confusion; and you will know God; you will know your own soul; your religious and moral ideas will be systematized and harmonized, and religious and moral truth and beauty, which at present are strangers to you, will, in the light of the new life of Masonry, abide in your breast. All this Masonry promises;— but once more we ask — not words and promises, for these are easily manufactured and cheaply — we ask, we demand credentials; we ask, we demand proofs.

"But what mind can conceive, or what pen portray," our guide goes on to tell us, "that terrible convulsion of Nature, that awful disentanglement of its elements, which must have accompanied the Divine command, 'Let there be light.' The attempt to describe it would be a presumptuous task. We feel, when we meditate on the subject, that stillness and silence must have fled before the Almighty Voice, and the earth itself have trembled in its new existence, when the gloomy pall of darkness was rolled as a curtain from the face of nature." (*Ibid.*)

Why must there have been a convulsion? Why must there have been a disentanglement of elements in the abyss of chaos? Who told you that the elements were united; for, if not united, there was no disentanglement? What need of a convulsion when at the divine fiat each element, as an obedient creature, united itself to its fellow in due law and measure? Pardon us, Doctor, if we, in fairness, stamp your *must* as a mere fancy, with no more of reality and less of poetry in it, than "rolling the pall of darkness from the face of nature." Our study would satisfy us better, if there were less imagination to deal with, and more solid proof.

We understand, indeed, the need that you have of convulsion and trembling, for, as you will presently tell us, the creation of material light is to you the type of the creation of intellectual light in the mind of your candidate. You wish to calm that mind which, if it have any definite religious belief, any system of moral conduct, cannot but find itself startled, nay terrified, by the leap it is forced to make. Therefore, this convulsion, this upheaval, *must* have been, because you need them for your symbolism. No, dear Doctor, out of chaos to produce order at the divine command, no convulsion and disentanglement and trembling were necessary; for each element obeyed the innate impulse of its nature under the command of Him whom it was pleasure to obey; but out of a heart which has any sincerity in its faith and in its moral code; out of any heart that has done right by itself, and its God, and its fellow man, according to the dictates of its reason; out of such a heart Masonry must first produce chaos, in order afterwards, if may be, to reunite the shattered elements in what it calls religion and moral order.

But this, its destructive action, it artfully seeks to conceal, asserting a mental condition which does not exist, that it may pose the more easily as a pure benefactor of our race. But let us conclude our interesting citation.

"And in Masonry," says the *Ritualist,* "by the Shock of Enlightenment, we seek, humbly, indeed, and at an inconceivable distance, to preserve the recollection and to embody the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe — most feebly, it is true, and yet not altogether without impressiveness.

"The Shock of Enlightenment is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. *It is the symbol* [the italics are those of the *Ritualist*], *of the birth of intellectual light and the dispersion of intellectual darkness.*" (*Masonic Ritualist,* pp. 33, 34).

In the light of what we have already said, further comment is unnecessary. Our readers understand both what the purpose of Masonic instruction is, and what Masonry asks of its candidate. Masonry is to teach "Divine Truth — the truth of God and of the soul — the nature and essence of both." This it calls intellectual illumination which it is "to create" in the minds of its neophytes. It is to give them a new birth into Masonic life, whereby they will acquire a new idea of life and of its duties, and be freed from the shackles of moral servitude in which they have

hitherto lived. There is no exception to be made, no matter what religion a man has embraced up to the present hour, nor how uprightly he may think that he has lived in it. Even the Saints of Catholicity, who have passed from life outside Masonic portals, have left this mortal sphere, covered with the pollutions of the outer world.

In return for all this enlightenment, this moral and intellectual change, this "order out of chaos," this "birth into a new life," Masonry demands the soul of man. It asks of him a blind and absolute faith in its right to impart divine truth; in its power to impart it; in the fact that it is imparting it; while at the same time, as Albert Pike has told us, it is deliberately deceiving its initiates in the lower degrees, giving them false interpretations of the symbols, and making them imagine that they know much, while they know practically nothing. It asks the whole life of man in this world, for that life is to be molded on its principles; it asks his life in the next, for the next must correspond to this. It asks not a change for the future, but a total disruption of the past. It asks the breaking of all the old ties — of religion, because all religion but its own knows neither the nature of God nor of the human soul; knows not Divine Truth; — and of morality, for this, like religion, is to be taught by new lessons in a new school; and is to break the fetters that bound the human conscience in the darkness and pollutions of the profane world. And when the soul is startled, when the conscience is shocked, when reason would raise its voice in anxious inquiry, it seeks to soothe and calm the troubled faculties of man, by assuring them that this is the natural effect of "light," and that they, in their chaotic state, must expect a similar

disturbance to that caused in primal chaos by the creation of material light. It asserts much; it proves nothing. When asked for its credentials, it has none to show.

And here, as the eye of a Catholic priest roams over these pages, let him realize more fully, why it is so difficult, even on a death-bed, to reclaim a Catholic who has been a Mason. The difficulty is not a mere moral one, it is an intellectual one. It is not merely a disobedience to the Church and the neglect of her sacraments; it is a complete and formal apostasy from the faith, in which the very nature and essence of the Christian God is denied, as well as the nature and the essence of the Christian soul. What is there to work on? Without a miracle of grace,— nothing. Were it mere passion, or interest, or worldly motives that had led the heart astray but had left at least the roots of faith; had there been only "a change" and not "a total extinction of the past," the nearness of eternity and the fear of an offended God might revive what had long lain dormant and as dead. But when the very roots of faith have been plucked up, and every religious and moral tie has been broken; when the great intellectual transformation of Masonry has been wrought, and not one single dogma repudiated but the whole Catholic system rejected as error, helplessness, and ignorance, the case is, as Masonry knows, and as it has cunningly planned, well nigh hopeless. If there be any human hope, it will be in understanding the fatal source whence the lack of responsiveness springs, and in seeking to bring back to that heart what has been so artfully and sedulously banished — the truths of divine faith learned at a mother's knee.

CHAPTER V

Is American Masonry a Religion?

We put this question to ourselves, not because we think that any reflective mind will doubt that it is, after the revelations made in the Shocks of Entrance and of Enlightenment, but because the matter is so important that its study from different points of view cannot but be of interest and profit.

Evidently, that institution whose "main object is to teach Divine Truth"—"the truth of God and of the soul"—"the nature and essence of both;" whose practical purpose is to fashion the morality of man in accordance with such theory, is a religion; for no religion in the world to-day, no religion that the world has ever seen, has either proposed to itself a different object, or proposed it more completely. Masonry is, therefore, evidently a religion. But let us study the point in another way.

In thumbing our *Masonic Ritualist,* we find, on page 190, a remarkable assertion. It consists of two parts, one negative; the other, affirmative. "Though Masonry be not religion," it says, "it is emphatically religion's handmaid." The assertion is contained in the charge addressed to the Grand Chaplain on his induction into office. Allow us to copy the passage.

"Most Reverend Brother, the sacred position of Grand Chaplain has been entrusted to your care, and we now entrust you with the jewel of your office.

"In the discharge of your duties, you will be re-

quired to lead the devotional exercises of our Grand Communications, and to perform the sacred functions of your holy calling at our public ceremonies. *Though Masonry be not religion, it is emphatically religion's handmaid,* and we are sure that, in ministering at its altar, the services you may perform will lose nothing of their vital influence because they are practised in that spirit of universal tolerance which distinguishes our institution. The doctrines of morality and virtue which you are accustomed to inculcate to the world, as the minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing. The Holy Bible, that great light of Masonry, we entrust to your care."

There is no one who does not see that, in the light of its surroundings, the denial that Masonry is religion becomes remarkably weak and unemphatic. A grand chaplain, a most reverend brother, sacred functions, holy calling, devotional exercises, ministering at its altar, the entrusting of the Bible,— all point directly and immediately to an influence on religion which is evidently more than that of a handmaid.

But of what form of religion is Masonry the handmaid? we ask. Is it the handmaid of Methodism, or Presbyterianism, or Mahometanism, or Catholicity? or of all of them? A handmaid is a helper. Strange, that no form of religion recognizes Masonry as a helper, especially an "emphatic" helper. Catholicity certainly does not; and we are not aware that any other form does. The influence of the "emphatic

handmaid" is unemphatic indeed. Moreover, the claims which Masonry makes at the Shock of Entrance and of Enlightenment, preclude the idea of a handmaid. A total extinction of the past, a death, are the work of a destroyer, not of a helper; and this is the very necessary consequence of the Masonic theory that all particular forms of religion are corruptions of the primitive form; for once that this theory is embraced, he who would continue in the practice of such corruptions is unworthy of the name of man. He must, therefore, if he be not a hypocrite, cease the religious practices which formerly were to him expressions of Divine Truth; and a society made up of such men cannot be conceived as religion's sincere helper.

Moreover, if Masonry be religion's handmaid, it must acknowledge subordination in matter of religion. But where is subordination possible, when every applicant, no matter of what religion he be, or how high his office in that religion, or what years he may have spent in mastering its dogmas, is represented as standing "in darkness, ignorance and helplessness" at the portals of Masonry, begging that intellectual light may be "created" in his mind, that he may know God and the essence of his own soul? What subordination can there be in Masonry in regard to Divine Truth? Yet the teaching of Divine Truth is its main object. And, nevertheless, to no religious authority will Masonry submit its theory of God and of the human soul for judgment; to none will it permit any of its members to make a revelation.

Where is the idea of handmaid, when one of the landmarks or essentials of Masonry is precisely this, that no man or body of men can introduce any, even the least change.

"The last and crowning Landmark of all is, that these Landmarks can never be changed" (*Encyclopædia of Freemasonry,* p. 443). "Twenty-fifth. That the Landmarks of Masonry can never be changed. These constitute the Landmarks, or, as they have sometimes been called, 'the body of Masonry,' in which it is not in the power of any man, or body of men, to make the least innovation." (*Masonic Ritualist,* pp. 242–243).

No, no; Masonry is not a handmaid. It is something more; and this its very name implies. It is *Free*-Masonry, acknowledging, as we have seen, no ties, religious or moral, save its own. It is not the servant but the mistress. And truly she would be a strange handmaid who, on the occasion of the solemn festivities of the household, would insist on occupying the place of honor. Yet this is precisely what Masonry does in religious matters, for when on Masonic feast-days, public services are held in a Church, divine service must be performed by the lodge's chaplain. "In every country where Freemasonry is encouraged," says the *Ritualist,* "its festival days are celebrated with great ceremony. These are the festival of St. John the Baptist, on the 24th of June, and that of St. John the Evangelist, on the 27th of December. They are days set apart by the fraternity to *worship* the Grand Architect of the Universe, to implore his blessings upon the great family of mankind; and to partake of the feast of brotherly affection. . . . On arriving at the church gate, the brethren uncover and open their ranks to the right and left as far as the Master, who, followed by the brethren, passes between the lines, likewise uncovered, into the church. . . . Divine service must be performed by the Chaplain, and an

appropriate address delivered by some competent brother appointed for the occasion. Hymns and anthems adapted to the occasion shall be sung, and after service a collection may be made at the church doors, in aid of the charity fund." (pp. 199, 201.)

Our handmaid has certainly taken the whole matter into her own hands. She institutes her own religious festivals, the brethren unite in worshiping the Grand Architect of the Universe, they meet in a public church, their chaplain celebrates divine service, they sing appropriate hymns and anthems — all this at the bidding and under the control of Masonry; and yet, Masonry is not a religion, but only its handmaid! Allow us to enquire what church is selected for their divine services? Who commissions the chaplain to perform them? Of what nature are the sacred orders that he possesses, or has he any? What is the nature of the services performed and of the worship offered to the Grand Architect of the Universe? Who or what is this Grand Architect of the Universe? The church is assuredly not Catholic, the chaplain is not Catholic, the worship is not Catholic; so that even if the idea of the Grand Architect of the Universe were Catholic, and in the Masonic sense it is not, the authorities of the Catholic Church could no more permit her children to participate in such services than in those of any of the numberless forms of Protestantism that surround us.

The handmaid theory will not bear investigation in the light of facts and of Masonic principles. Masonry, therefore, is more than a handmaid of religion. *It is a religion.*

We are perfectly aware that in making this assertion, calmly and deliberately as we do, we shall be

met by a chorus of denials pouring in upon us from all sides. We have shown how the denial of Bro. Pike is to be received, and how untenable is that of the *Masonic Ritualist.* Denials are easy, but what answer have the deniers to make to our proofs? For our own and their instruction, let us add another.

That is, evidently, a distinct religion, which has its own distinct altars; its own distinct temples; its own distinct priesthood, and even a high priesthood; its own distinct consecrations and anointings; its own distinct ritual; its own distinct worship; its own distinct ceremonies; its own distinct religious festivals; its own distinct religious creed; its own distinct morality; its own distinct theory of the nature of the human soul and of the relations of that soul with the Deity; its own distinct and peculiar God.

But all these things are found in Masonry. Therefore Masonry is a distinct religion.

No sane man, we think, will question our first proposition, the major of the argument; for we have enumerated many more things than are absolutely required to constitute a distinct religion. The main question, therefore, regards the second or minor proposition, which is one of fact. Is it a fact that all these things are found in Masonry? If they are, then Masonry is evidently a religion, in spite of denials which can come from those only who are either uninstructed in Masonic dogma, or who speak insincerely. Let us, therefore, examine the fact.

First, the *Altar.*

The first thing that arrests our attention as we open the *Masonic Ritualist,* is the Masonic altar. It is apparently a block of stone with three candlesticks around it. On it rests the open Bible, and on the Bible are

the square and compasses. A dark wood, presumably of cypress, is in the back ground (p. 11). This is the altar of the lower degrees, since Masonry has a different altar for the higher ones. On page 35 we are supplied with a diagram showing how the lights should be disposed. The drawing is accompanied by the following admonition:

"Errors are so often made in placing the lights around the altar that the preceding diagram is inserted for the direction of the Senior Deacon, whose duty it is to see that they are properly distributed."

And so the altar follows us throughout the whole book, from beginning to end. Its form, however, as we stated, changes.

"The altar in a Council of Royal and Select Masters," says the *Ritualist* (p. 532), "represents the celebrated Stone of Foundation in the temple, a notice of which will be found in a subsequent part of this volume. It should, therefore, unlike other Masonic altars, be constructed to represent a cubical stone without other ornaments, and on it should be deposited the Substitute Ark. As the Masonic legend places the Stone of Foundation in the Sanctum Sanctorum of the second temple, but immediately beneath it in the first, and as that point is represented by the ninth arch in a Council of Select Masters, it is evident that during a reception, at least, the altar should be placed within the arch, and not, as is too often done, outside of it, or even in the center of the room."

Masonry therefore has its own special altars, altars with a special Masonic meaning. The arrangement, material, ornamentation are all minutely specified.

Second, the *Temple.*

An altar is the natural accompaniment of a church

or temple. Hence, since they have altars, naturally also, Masons even publicly call their buildings temples.

"The candidate seeks for light and truth," says Mackey's *Masonic Ritualist,* "within the sacred precincts of the lodge" (p. 29): on entering it, "as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'" (p. 23): and one of the distinctions between the ancient temple, on which the lodge is modelled, and the lodge itself, is that "The most holy place in a Lodge is its eastern end, that of the Temple was its western extremity." (p. 29.)

"So closely are the two connected," Dr. Mackey tells us again in his *Encyclopædia,* p. 798, "that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple;" and hence, like its prototype, the Lodge contains the Holy of Holies. "Every Lodge," says Bro. Pike (*Dogma and Morals,* p. 7), "is a Temple, and as a whole, and in its details, symbolic."

Third, the *High Priesthood.*

With altars and with temples, Masonry possesses a High Priesthood instituted by itself and for itself. This matter is fully treated in the *Masonic Ritualist,* pp. 420 and following:

"The design of this degree" [the High Priesthood], says the *Ritualist,* "so far as it relates to its symbolic ceremonies, appears to be to present to the candidate the bond of brotherly love which should unite those who, having been elevated to the highest station by their companions, are thus engaged in preserving the Landmarks of the order unimpaired, and in protecting by their high authority, the integrity and honor of the

institution. Thus separated from the general mass of laborers in the field of Masonry, and consecrated to a sacred mission as teachers of its glorious truths, those who sit in the tabernacle as the representatives of the ancient high priesthood are, by the impressive ceremonies of this degree, reminded of the intimate friendship and fellowship which should exist between all those who have been honored with this distinguished privilege."

The penalty for unlawfully assuming the priesthood is then set forth (p. 430) in the Biblical account of the punishment of Core, Dathan, and Abiron (Num. xvi, 1–35), clearly implying the parity of the Masonic high priesthood and the Aaronic. Indeed the *Ritualist* tells us that this passage of Scripture is "sometimes read in explanation of an important part of the investiture" (p. 430).

After the warning not to assume unrightfully this highest station in the lodge, this consecration to a sacred mission as teachers of the glorious truths of Masonry, this sitting in the tabernacle as representatives of the Ancient High Priesthood, we are allowed to pass on to the Benediction, which should be recited at the *anointing* of a High Priest.

"When a High Priest is anointed, the following Benediction should be recited:—

"And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.— Num. vi, 22–26."

Our guide then continues:

"The ceremony of anointing with oil preparatory

to the assumption of any sacred office, as that of king or priest, was practised both among the Egyptians and the Jews. Among the monuments of the former, many representations are to be seen of the performance of this holy rite. The Scriptures mention three instances particularly in which unction was administered; namely, in the case of Aaron on his introduction into the priestly office, and of David and Solomon on their consecration as kings. The anointing was in all these cases viewed as a symbol of sanctification, of a designation to the service of God, or to a holy and sacred use." And as if this were not enough to impress upon us the sacred character of the Masonic High Priesthood, the words of St. Paul to the Hebrews, chap. VII, in which he speaks of the eternal priesthood of Christ, are, says the *Ritualist*, "read as explanatory of the office of the priesthood." The passage, however, is utterly mutilated, all mention of Christ being omitted.

The High Priest, says the *Ritualist*, presides in a Chapter of Royal Arch Masons, even the king being subordinated to him. "He represents Joshua or Jeshua, who was the son of Josedech, and the High Priest of the Jews when they returned from the Babylonian exile. He is seated in the East and clothed in the apparel of the ancient High Priest of the Jews. He wears a robe of blue, purple, scarlet, and white linen, and is decorated with a breastplate and mitre. On the front of the mitre are inscribed the words 'Holiness to the Lord.' His jewel is a mitre." (*Ritualist*, pp. 343, 344.) His installation ends with his induction into the Sanctum Sanctorum. "You will now assume your seat in the Sanctum Sanctorum," says the Grand High Priest, "and proceed to the in-

stallation of your subordinate officers." (*Ritualist,* p. 463.) "The High Priest is then inducted into the Sanctum Sanctorum." (*Ib.* pp. 463–464.)

Such, then, is the High Priesthood in Masonry. One of a body of men, in the idea of Masonry, segregated from the common mass of laborers; consecrated to the sacred mission of teaching the glorious truths of Masonry; representatives of the ancient priesthood; clad in priestly robes and wearing the priestly mitre; seated in the Sanctum Sanctorum; to whom the words of the Apostle concerning the priesthood of Christ are applied; a body supreme in the affairs of American Masonry. Perhaps, also, the remembrance that, in Hebrew, Joshua and Jesus are the same word, may suggest to our readers another train of ideas.

Fourth, *Worship.*

But a priesthood without a worship would be an anomaly. Masonry, therefore, has its worship. Its *public* worship we have already seen when speaking of the Lodge's chaplain; but there is another and *secret* worship within the recesses of the Lodge, the fact of which is clearly stated by the *Ritualist,* but the nature of which is not allowed in print. It would, doubtless, not be edifying to other than Masonic eyes. (*Ritualist,* p. 248).

Fifth, its *Consecrations* and *Anointings.*

These are clearly contained in the *Ritualist's* description of the High Priesthood; as are also Masonic ceremonies. We abstain from introducing other proofs, merely to economize space.

Sixth, its *Ritual.*

"The mode of opening and closing a Lodge, of conferring the degrees, of installation, and other duties, constitute a system of ceremonies which are called the

Ritual. Much of this ritual is esoteric, and, not being permitted to be committed to writing is communicated only by oral instruction." (*Encyclopædia,* p. 650).

Seventh, its *Festivals.*

"In all religions," says our author, (*Encyclopædia of Freemasonry,* p. 276), "there have been certain days consecrated to festive enjoyment, and hence called festivals." . . .

"The Masons, borrowing from and imitating the usage of the Church, have also always had their festivals or days of festivity and celebration. The chief festivals of the Operative or Stone Masons of the Middle Ages were those of St. John the Baptist on the 24th of June, and the Four Crowned Martyrs on the 4th of November. The latter were, however, discarded by the Speculative Masons [Freemasons]; and the festivals now most generally celebrated by the Fraternity are those of St. John the Baptist, June 24th, and St. John the Evangelist, December 27th. These are the days kept in this country."

Eighth, its *Creed.*

"A belief in God.— This constitutes the sole creed of a Mason — at least, the only creed that he is required to profess," says our *Ritualist,* p. 44. In his *Encyclopædia,* however, Dr. Mackay enlarges the doctrine somewhat, or rather explains the qualifying clause, "to profess."

"Although Freemasonry," he says, "is not a dogmatic theology, and is tolerant in the admission of men of every religious faith, *it would be wrong to suppose that it is without a creed.* On the contrary, it has a creed, the assent to which it rigidly enforces, and the denial of which is absolutely incompatible with membership in the Order. This creed consists of two

articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. To the first of these articles assent is explicitly required as soon as the threshold of the Lodge is crossed. The second is expressively taught by legends and symbols, and must be implicitly assented to by every Mason, especially by those who have received the third degree, which is altogether founded on the resurrection to a second life." (*Encyclopædia of Freemasonry,* p. 192).

We could easily prove that the Masonic creed is immensely wider; for how teach Divine Truth — the truth of God and of the human soul — the nature and essence of both, if a mere belief in God be all that is required of the disciples of Masonry? The nature and essence of both will embrace many, many things. We are satisfied, however, with merely indicating the matter, for we are satisfied with proving that Masonry has its own peculiar creed.

Ninth, its distinct *Morality.*

This is one of the prime objects of the "new lessons in the new school of Masonry." Masonry defines itself as "a system of morality." This system is certainly distinctive of Masonry, since it belongs to its very essence. Masonic light is needed to know it; Masonic helpfulness is needed to live it; it constitutes in fact, "the Masonic life." Indeed so peculiar to itself is this morality, that even the first elements of it are not found outside the pale of Masonry. "We see him [the candidate] acquiring at his initiation the *first elements of morality,*" says our *Ritualist,* p. 338. Surely, if, in initiation, he acquires the first elements

of morality, he did not possess them before. The morality of Masonry is, consequently, peculiar to itself. But more of this later, in a separate chapter.

Tenth, its distinctive *Theory of the Human Soul* and the *Soul's Relation with the Deity,* as well as

Eleventh, the peculiar *God of Masonry.*

Both these are clearly taught us in the sentences already so familiar, in which Masonry states its object to be the imparting of Divine Truth regarding the nature of the soul and the essence of God. All outside it are in darkness; it alone possesses the light; its candidate begs "a withdrawal of the veil which conceals divine truth from his uninitiated sight." This "mental illumination," this "spiritual light" is "the first demand of the new candidate." How know what is veiled from one? Why implore so earnestly, if one already possess a thing? Why enter Masonry, if its object be to teach what we already know? But all this will become plainer, if that be possible, as we advance in our Study.

Masonry's God, therefore, is not the God that we revere, adore, and love, for Him we know without having recourse to Masonry; our soul is not, according to Masonry, what we believe it to be, but something else which Masonry and Masonry alone can reveal to us. Such is its contention. In plain words, therefore, it affirms what we have asserted, namely, that it has its own theory about the human soul, it has its own theory about God, and, as a necessary corollary, its own theory of the relations existing between soul and God.

Neither has our enumeration exhausted the religious features of Masonry. We could have treated of its in-

vocations; its benedictions; its baptism;[1] the communion of the brethren; its hymns; its purifications; the croziers used in the high degrees, etc.; but we do not wish to devote more space to the proof of a fact so evident. Call it all, if you will, a travesty on religion; make it all a hollow mockery — we are not concerned in the sincerity or insincerity of its protestations. We have shown that it has its own altars; its own temples; its own priesthood; its own worship; its own ritual; its own ceremonies; its own religious festivals; its own consecrations and anointings; its own creed; its own morality; its own theory of the human soul and the relations of that soul to the deity; its own God. These things certainly constitute a religion, false though that religion be.

[1] For a Masonic "Baptism" recently conferred in New York City, see the CATHOLIC FORTNIGHTLY REVIEW, Vol. XV, No. 7.

CHAPTER VI

Additional Light on American Freemasonry as a Religion

The idea of Masonry as a religion will be so new to many of our readers, and the protestations of the Craft so long and loud, that additional light on the matter cannot but be acceptable. Let us allow Dr. Mackey to instruct us, calling attention, however, to points, here and there, when he might lead us astray.

"There has been," he tells us (*Encyclopædia of Freemasonry,* p. 639), "a needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavor to prove that Masonry is not religion. This has undoubtedly arisen from a well-intentioned but erroneous view that has been taken of the connection between religion and Masonry, and from the fear that if a complete disseverance of the two was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Masons were disposed to substitute the teachings of their Order for the truths of Christianity. Now I have never for a moment believed," he continues, "that any such unwarrantable assumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well regulated mind, and, therefore, I am not disposed to yield, on the sub-

ject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, *an eminently religious institution* — that it is indebted *solely* to the *religious element* which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and the good. But, that I may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms. Webster has given four distinct definitions of religion."

The religious element is the very soul of Masonry. To it Masonry owes its origin; from it Masonry receives continued existence; without it, Masonry were valueless. The ingenuity and talent of the Brethren, orators and essayists, who denied the religious element in Masonry, and sought to show the complete disseverance of the two, may have been well-intentioned, but they were not sincere and honest. It was not a question of truth with them, but a fear lest the opponents of Masonry should establish successfully the theory that Masonry seeks to substitute itself for Christianity. But why this fear, if the thing were not so? How establish a theory successfully, if the theory be not true? They erred in thinking so, says the learned Doctor Mackey. Did they really err? We shall see later.

One word more, and we are ready to continue our quotation. Doctor Mackey tells us that Masonry is religion in the first three senses of the word, but denies that it is in the fourth, or least philosophical sense.

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Unacquainted with the Doctor's system of philosophy, we are unable, for the moment, to enlighten our readers as to what he finds unphilosophical or less philosophical in it. Perhaps as we go along, more light will come. Let us therefore turn to the definitions of Webster, as given by our author.

"1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God — in the revelation of his will to man — in man's obligation to obey his commands — in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practice of all moral duties."

Truly this is enough to constitute religion, and only one thing is needed to make it *a* religion; and that is to render these elements real. To believe, namely, not merely in a God in general, who has some perfections or other — in a revelation of whose subject-matter we are ignorant — in an obligation merely in the abstract — in an accountableness which is indefinite — but to believe in a definite God, with definite perfections; in a definite revelation of His will; in definite obligations and duties; for thus only can we practise definite virtues and lead a true godly life. A mere general and indefinite belief in some God or other; in some obligation or other; in some revelation or other, can never lead to any determined course of action, much less supply us with a standard by which we are enabled to regulate our lives and call them godly. Definiteness in all these points is a necessary condition for practical action; for while they remain indefinite and undetermined, our minds and wills never come to anything. That would be strange godliness, indeed, which would fit any idea of God; just as that

would be strange manliness, that would fit any idea of man; for, in these cases, murder, and arson, and drunkenness, and debauchery would, by this indefinite standard, be as proper to human nature, as honesty, and sobriety, and temperance, and other habits which we call virtues. Pagans could be godlike, and adulterers like Jupiter; they could be godlike, and as drunk as Bacchus; pagan women could be goddesslike, and as wanton as Venus.

Now, if this first definition of religion will fit Masonry, and Dr. Mackey assures us that it will, Masonry is presently proved not only to be religion, but to be *a* religion. For Masonry, of a fact, teaches a definite morality, imposes definite duties, enforces definite obligations, praises or blames a definite mode of life. It therefore necessarily supposes a definite revelation, a definite law and obligation, a definite lawgiver, a definite God. Make any of these elements indefinite, and you utterly destroy the force of obligation.

We know that Masons will tell us that we err, and that Masonry allows each Mason to use the revelations of his own peculiar religion as a standard; the Jew, the Old Testament; the Christian, the Old and the New; the Mohammedan, the Koran, etc. But we do not err, for it is not these books in themselves, but *these books interpreted Masonically,* that are the rule; namely, the definite doctrines of Masonry which, according to the Craft, these books express. But of this more fully when treating of "American Freemasonry and the Bible."

To impose its morality, therefore, Masonry must, and does actually render the general elements of religion definite and real; and these so rendered, neces-

sarily constitute *a* religion; for whatever exists really is individual, as everybody knows, and hence Masonry is *a* religion.

"2. His [Webster's] second definition is," says Dr. Mackey, "that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to God and his law."

"3. Again, he says," continues our author, "that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will."

"4. And lastly, he defines religion," adds the Doctor, "to be any system of faith or worship; and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians — any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian."

So Dr. Mackey defines religion in its four senses. He says that he follows Webster. He does not tell us the edition which he follows, and hence we cannot verify his quotations. The best editions of Webster at present do not give the definitions as the Doctor does. We shall not, however, quarrel with him on the subject, but accept them from him, whether they are Webster's or not.

"Now, it is plain," he says, "that in either of the first three senses in which we may take the word religion — and they do not," he adds, "very materially differ from one another — Masonry may rightfully

claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions." "So much," he continues, "does it 'include a belief in the being and perfections of God,' that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of God can be made a Mason." "The 'revelation of his will to man,'" he further goes on to say, "is technically called the 'spiritual, moral, and Masonic trestle-board' of every Mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life." "A 'state of reward and punishment,'" he adds, "is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And 'true godliness or piety of life' is inculcated as the invariable duty of every Mason, from the inception of the first to the end of the very last degree that he takes."

"So, again," he says, "in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow-men arise from and are founded on a principle of obedience to the divine will. Whence else, or from what other will, could they have arisen? It is the voice of the Grand Architect of the Universe, symbolized to us in every ceremony of our ritual, and from every portion of the furniture of our Lodge, that speaks to the true Mason, commanding him to fear God and love the brethren. It is idle to say that the Mason does good simply in obedience to the statutes of the Order. These very statutes owe their sanction to the Masonic idea of the nature and perfections of

God, which idea has come down to us from the earliest history of the Institution, and the promulgation of which idea was the very object and design of its origin."

We have allowed Dr. Mackey to speak right along, for his words are a beautiful confirmation of what we have already proved. How the creed of Masonry evolves under his facile pen! "A belief in the being and perfections of God"; "the relation of his will to man"; "a state of reward and punishment"; "true godliness and piety of life"; what a vast field of belief these open up to the instructed Mason. He may not be obliged to profess all, but he must admit all. And remark, how definite and determined, in spite of appearances, everything is in Masonry:—Practical piety and obedience to the divine will; the voice of the Grand Architect of the Universe symbolized in every ceremony and speaking from every portion of the furniture of the Lodge; the Masonic idea of God which is the sanction of the statutes of the Order. It is not some piety or other; some divine will or other; some voice or other; some idea of God or other; but something in each case fixed and determined. Everything is real; everything is a part of *a* religion.

"But it must be confessed," he says, "that the fourth definition does not appear to be strictly applicable to Masonry." In matter of fact, the fourth definition, whether it *appear* applicable or not, *is* strictly applicable, as we have already proved more than once, and as we shall prove again. We do not expect that, in an organization like Masonry, which seeks to hide behind an impenetrable veil, matters should "appear" as they really are.

Our readers, who once thought that Masonry was a mere charitable organization, are astonished at the religious revelations that the Craft is making of itself. It did not "appear" to them that Masonry was religious in any sense of the word; yet, in spite of appearances, our author freely admits that the first three meanings of religion, meanings attributed to Webster, are applicable to Masonry; nay, proves that they are so. Appearances at times are deceptive.

But, "it [Masonry] has no pretension," he says, "to assume a place among the religions of the world as a sectarian 'system of faith and worship' in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism."

True, Masonry has no pretension to assume a place among what it calls the religions of the world; for these, as Brother Pike has told us,[1] are the corruptions of primitive faith. Masonry surely makes no pretension to number itself among these. Neither does it claim to be a sectarian system differing from Christianity, as Christianity differs from Judaism; for here again, in the Masonic idea, it is corruption differing from corruption: the basic religion in both being the same, the differences existing merely in the human superstructures of error, the work of man. Masonry, therefore, in its own theory, differs from every recognized form of religion, as the universal, the catholic religion of mankind. It claims to be the pure type of which they are the manifold distortions. It is the solid foundation, of which they are the manifold and variant erroneous superstructures. So it differs from all of them; so it is con-

[1] *Supra*, p. 59–61. See also *infra*, p. 103.

cealed and buried beneath all of them; but so it is, in reality, superior to all of them.

"In this meaning of the word," (the sectarian meaning,) he says, "we do not and cannot speak of the Masonic religion, nor say of a man that he is not a Christian but a Mason. Here it is that the opponents of Freemasonry have assumed mistaken ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation." (*Encyclopædia of Freemasonry*, p. 641.)

Are the Christian ideas of God and of the human soul, the Catholic ideas, for instance, identically the same as the Masonic? Are Christian obligations, essentially as Christian, identical with Masonic obligations? Are Christian and Masonic morality the same thing? A plain answer, yes or no. You cannot answer "yes," for you would identify Masonry with Christianity in general, or with Catholicity; and this you vehemently protest, and rightly, is not so. You would by this single word destroy the whole Masonic fabric, the purpose of its existence, the reason of its secrecy; for we should have outside it, what it asserts exists alone within its portals. You must therefore answer: "No; the Christian idea of God, Christian morality and obligation are not Masonic." And you answer truly. And every step in our Study confirms your assertion. But do you not see how every instructed Mason, every candidate for Masonic light who embraces your theory, must necessarily, if he be sincere and honest, abandon the Christian, the Catholic ideas which he before held sacred, and adopt the new ideas, the new principles, the new life, which

Masonry proposes? Is not this evidently a substitution? "But it is not *offered* as such," you say. Ah! that is another thing: offered as such or not, it logically *is* such, and as such, by the truly instructed, is it accepted. No man, as we have said, is worthy of the name of man, who will believe that Christianity, that Catholicity as such, is a mass of corruptions and of errors invented by man, and give his adherence to its specific doctrines and practice its distinctive practices. The birth of the new faith is the death of the old. And now if pure religion, as he conceives it, be offered him, he will, if honest, embrace it. Behold the natural process of substitution, whether offered as such or not.

But that the reader may understand the sophism better, by which Masonry denies that it is offered as a substitute, we shall return for a brief space to the doctrine as set forth by Bro. Albert Pike. "Masonry," he says, "teaches, and has preserved in their purity, the cardinal tenets of the old primitive faith which *underlie and are the foundation of all religions.* All that ever existed, have had a basis of truth; and *all have overlaid that truth with errors.* The primitive truths taught by the Redeemer *were sooner corrupted,* and *intermingled* and *alloyed with fictions,* than when taught to the first of our race. Masonry is the *universal morality* which is suited to the inhabitants of every clime, to the man of every creed." (*Morals and Dogma,* p. 161).

Masonry, therefore, in its own theory, exists in two forms. The pure or uncorrupted form is found inside its Lodges; the false and corrupted form is met with in the various religions outside them. In entering the Lodge, the light of Masonry is poured upon

the candidate; intellectual light is created in his mental chaos; the corruptions of the various religions appear in their true light to his strengthened and purified vision; and looking through and behind them he perceives in each the pure Masonry, but buried and concealed beneath a heap of rubbish. Recognize Masonry, therefore, in your religion, be it Catholic or Protestant, Jewish or Buddhist; admit that your religion, whatever it be, is but a man-made variety of its divine prototype, Masonry. Do you not see, argue our authors, that you are not substituting Masonry for your religion, but merely recognizing in it the Masonry which already exists? You are merely clearing away the rubbish, and not making a substitution. Hence Masonry can impart its light to men of every creed, without interfering with their religion, for every form of religion is but Masonry corrupted by man.

And this is the sophistry, subtile and insidious, which permeates the whole Masonic system, and which has deceived many well-meaning minds. The germ of the sophism lies in the figures that are used. They seem appropriate, and yet are most inexact, if one wishes to reason closely. What are represented as errors in the various religions, are spoken of by Masonry as a superstructure on the basic primitive truths; as a corruption of these truths; as rubbish covering and concealing these truths. The false impression therefore made upon the mind of the disciple of Masonry is, that the primitive truths and the errors represented by superstructure, and corruption, and rubbish, are two separate and distinct things in the various forms of religion; just as the foundation of a house is distinct from the rooms above it; the steel

from the rust that mars it; the diamond from the earth that covers it. Being, therefore, separate and distinct, the one can be removed without affecting the other, for both have an existence separate and distinct from each other. Here is the sophism which does all the harm.

What Masonry calls errors and corruptions in the various religions, constitutes the very essence of these religions. They are not something extraneous to the fundamental nature of the religion, as the enveloping earth is to the diamond, but something intrinsically and intimately united with it, specifying it, forming one thing essentially with it, a living vital compound whose elements you cannot separate without destroying it. Take from Christianity its distinctive doctrines and you have not Christianity. Take from Judaism, from Buddhism, from Presbyterianism, what is peculiarly their own, and you have destroyed them, no matter what remains in their place. Say what you will, you take from them their very being and existence, in taking from them what you call corruptions; just as you destroy a man, a horse, a dog, a doe, in robbing them of their distinctive and specific properties, making of them mere animals and nothing more. And just as this mere animal would be something different and distinct from man, and horse, and dog, and doe, if it could exist, for it would be none of them; so is Masonry, even in the Masonic system of basic or fundamental religion, different and distinct from all its varying forms, for it is none of them. Masonry, therefore, even in the theory of basic or fundamental religion, false as the theory is, constitutes a distinct religion, as by other arguments we have already proved.

"Its warmest and most enlightened friends," Dr. Mackey continues, "have never advanced nor supported such a claim," that, namely, Masonry was "offered as a substitute for Christian truth and Christian obligation." True, Doctor, we answer, but such action or absence of action, proves nothing. You know as well as we, that it would be highly imprudent for the warmest friends of Masonry openly to advance or support such a theory, no matter how true it be. Such friends must pretend the contrary. You pretend the contrary and they naturally follow your example. We must be pardoned, however, for not accepting as a proof of your assertion, what they have *not* done. (*Encyclopædia,* p. 641.)

"Freemasonry is not Christianity," he says, "nor a substitute for it. It is not intended to supersede it, nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but touches fundamental religious truth — not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstration, that it is, in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian Mason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith." (*Ibid.*)

Masonry is not Christianity — this we willingly admit; but that it is not a substitute for it, we cannot so readily grant. We have clearly proved it to be, by its very nature, a substitute. Whether intended to be or not, whether offered as such or not, is, at present, beside our question. Still, if it be the mere question of a word, satisfied with having proved that Masonry, as a religion, verifies perfectly

the English definition of the word, we are willing to admit that, in a certain sense, Mackey's assertion may be allowed to pass. For a substitute may be a perfect one or an imperfect one. It may replace another in every detail, or only in some details. If it replace the other in every detail, it is complete and perfect; if only in some details, it is incomplete and imperfect, in as much as a substitute. Now, if by substitute Dr. Mackey means a complete one, we may, without hesitancy, admit that Masonry does not pretend to be such a substitute. For claiming, as it does, to be the teacher of pure Divine Truth, it could not consistently claim to represent the mass of corruptions which, in its idea, constitute the forms of Christianity around us. These corruptions are to be cast aside by every sincere and enlightened Masonic heart, no substitute is needed for them. But, as we have shown, the casting aside of what is essentially Christian, destroys the Christianity which is at present professed; even if, in the Masonic theory, this destruction is only the restoration of Christianity to what it was as taught by Christ. Christianity, as it is in our hearts and in the hearts of the people around us, has ceased to be. True, you may not call this "meddling" with our faith, for meddling and destroying are not synonymous. You may not call the religious faith of Masonry, which the initiate now professes, a substitute for the Christianity which he professed before; what is certain, however, is, that if he be sincere and honest, his Christianity as such is a thing of the past. For the future, he will profess only the pure faith of Masonry, which our author himself in the very same sentence tells us "*is not Christianity.*" Masonry "does not meddle with sectarian

creeds or doctrines," it sweeps them away: not indeed in the minds of exoteric and ill-instructed Masons, but in the souls of the esoteric and Masonically enlightened, as experience proves, and as our further study will confirm more and more.

But what we must without any limitation, in all justice and fairness deny, is that Masonry "does not do away with . . . the Christian scheme of salvation." If the Christian scheme of salvation were necessary to Masonry, Masonry could not admit into its bosom Jew, and Buddhist, and Mohammedan, and Joss-worshipper, none of whom admit the Christian scheme of salvation. Even in this very article from which we are quoting, our author tells us that Masonry "is not Judaism, though there is nothing in it to offend the Jew;" does he hold that the Christian scheme of salvation, which is essentially based on Christ, the Messiah who has come, has nothing repugnant to the religious faith of the Jew?

What Dr. Mackey says of the "exalted and divinely inspired faith" of the Christian Mason, need not detain us; for if exalted and divinely inspired, in as much as Christian, why does Masonry not make this exalted and divinely inspired faith its own? Why does it take the Koran as divinely inspired? and the Vedas? and every other book which every other religion holds to be inspired? Of all this we shall treat in dealing with "American Freemasonry and Christianity," and "American Freemasonry and the Bible." We only indicate the matter here to show our readers how little reliance is to be put on seemingly Christian expressions in the mouth of Masonic writers.

"The tendency of all true Masonry," continues our author, "is towards religion. If it make any prog-

ress, its progress is to that holy end. Look at its ancient Landmarks, its sublime ceremonies, its profound symbols and allegories — all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution?" (*Ibid.*, p. 641.)

We certainly do not deny it. It *is* eminently a religious institution in its own form of religion; and we are grateful to Dr. Mackey for confirming again and again our contention that Masonry is *a* religion. All its ceremonies, all its symbols, all its allegories teach distinctively *Masonic* religious doctrine and observances, and nothing else. All have been expressly instituted for this purpose. They teach everything in religion that a Mason needs to know or practise in the raising of "his spiritual edifice of the eternal life." They are distinctive of Masonry and restricted to Masonry. Religious truths, religious observances, complete in matter of religion and distinctive of an institution, constitute, in every sense of the word, a distinct religion.

"But besides," says Dr. Mackey, "Masonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his awful name, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be 'true and trusty' to his Order unless he be a respecter

of religion and an observer of religious principle." (*Ibid.*)

What does Dr. Mackey mean by saying that "a man may be eminently religious without being a Mason"? Does he mean that a man can have an eminently true idea of God, without being a Mason? That he can have an eminently true idea of the divine nature and essence, and of that of the human soul, without entering Masonry? That he can practise, in an eminent degree, the true morality taught by Masonry, and yet not participate in Masonic light, which has, indeed, "not been created in his mental chaos"? If a man can be "eminently religious," according to the true religion of Masonry, without entering its portals, all the claims made by Masonry in favor of its enlightenment are rudely brushed aside, and this Dr. Mackey will not do; if "eminently religious" mean, as it must mean, eminence in error (for to Masonry, as we have seen, all outside itself is error), our eminently religious non-Masons will not, we fancy, thank the Doctor for his more than doubtful compliment.

"But the religion of Masonry," finally concludes our author, "is not sectarian. It admits men of every religious creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation — handed down to us from some ancient and patriarchal priesthood — in which all men agree, and in which no man can differ. It inculcates the practice of virtue, but it supplies no

scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be 'the way, the truth, and the life.' In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of divine truth.

"Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it." (*Ibid.*, p. 641.)

Masonry as the handmaid of religion, we have already seen; and how little Dr. Mackey himself believed in the theory you may judge by the hymn in which, doubtless, he often joined in the precincts of the Lodge.

"Hail! Masonry divine,
Glory of ages shine;
Long may'st thou *reign!*
Where'er thy Lodges stand,
May they have great *command,*
And always grace the land;
Thou art *divine."*
(*Masonic Ritualist,* p. 166).

This hymn is a part of the ritual and is called the Mark Master's song. The absurdity of "a handmaid" "reigning," is too palpable to merit comment; and what shall we say of "divine" Masonry, the "handmaid"?

Neither after what we have said, and looking to what we shall soon in other chapters say, shall we dwell on the claim of Masonry to be unsectarian.

Sectarian, in its idea, is limited, not universal — a matter of clime, of custom, of prejudice. Masonry, on the contrary, is, in the Masonic theory, universal, for all men, for all climes, above all prejudice, catholic. Not Roman Catholic, no. For that, to Masonry, is not truly catholic. The Church is Roman; affected, namely, with the microbe of clime and climate. It is for the Romans, and suited to them — not to humanity at large. Masonry, therefore, is the true catholic religion of mankind, and so it tells its initiates in speaking of behavior in a Lodge.

"Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the catholic religion above mentioned." (*Ritualist*, p. 249).

Masonry, therefore, is willing to receive into its charitable and expansive bosom, Jew, and Methodist, and Catholic, and Moslem, all who will accept its basic religion of Divine Truth — the primitive truths of God and of the human soul, truths that Masonry alone has preserved pure. They are truths handed down by a patriarchal priesthood — what priesthood, we are not told — the religion of *nature* and of primitive revelation. How through all the ages, amid the vicissitudes of time, the tendency of the human heart to corrupt the truth, the admitted ignorance of Masonic teachers, the tendency of oral instruction to go astray, Masonry alone succeeded in preserving these truths pure, we are not told. Through what succession of bodies or individuals the truths were handed down, is equally obscure. We shall see that Masonry cannot give a certain and authenticated account of its own history. Yet it asks of its candi-

date, as we have seen, a total surrender of his being: his intellect, that it may work a great change in it; his heart, that it may establish in it a totally new moral life. And, when asked for its credentials, it has but its word. Like Pythagoras, it establishes infallible propositions by an *Ipse dico,* "I say so." Of course, to those to whom it is "divine," its assertion is sufficient. But what are the proofs of its divinity? Humanity, rational humanity, cannot commit its temporal and eternal interests to Masonry or to anything else, on unproved assumption.

"But my religion is such," says Masonry, "that all men can agree in it, and none can differ." Are you sure? we ask. You are to teach us the nature and essence of God? of the human soul? of the relations existing between them? You are to teach us true morality? our duties to God, to ourselves, and our fellowmen?— and you tell us that men may not differ on these points? But if men and Masons have actually differed on the first and fundamental point, namely, the existence and nature of God; and this, after having received Masonic illumination and the great intellectual change, what will Masonry say about the possibility of such difference? And such is the fact known to every Mason. The Grand Orient of France and its subordinate Lodges, numbering somewhere in the neighborhood of two hundred and fifty, knowing perfectly Masonic doctrine, coolly and deliberately, after mature consideration, differed and still differ with the rest of Masonry precisely on the point of points — God. (*Encyclopædia of Freemasonry,* p. 954). You say, from that very moment they ceased to be Masons. Whether they did or not, does not at present concern us. For the moment

we waive the point. What we have questioned, is proved in our favor. Even with the fulness of Masonic light, men are not constrained to agree in the religion of Masonry. They may still differ, as they have differed even in regard to God.

Finally, Masonry, says our author, "supplies no scheme of redemption for sin," and hence "cannot become a substitute for Christianity." (*Encyclopædia,* p. 641.)

Cannot supply the place of Christianity for whom? we ask. For its disciples? But we repeat once more that the Buddhist, and the Confucian, and the Mohammedan Mason in the plenitude of Masonic light reject the Christian scheme of redemption for sin. They can live the eternal life of Masonry without it. It is therefore not essential. Moreover, our author knows that Masonry expressly holds that there is no need of any such scheme. Initiation, the purification of the old pagan mysteries, symbolized by the Acacia, is all that Masons need. For the Acacia, which is the sacred plant of Masonry, signifies immortality, sinlessness, and initiation; and our author tells us that these three meanings are closely connected and that "that connection must be observed if we desire to obtain a just interpretation of the symbol." (*Encyclopædia,* p. 9). When we treat of "The Soul in Masonry," much light will be cast on the question why in Masonry there is no need of a scheme of redemption for sin.

Without, therefore, introducing other proofs, since Masonry itself admits so clearly that it is an eminently religious institution, we shall draw this chapter to a close. The Brethren who denied the fact, did not do so because they were unaware that

Masonry was essentially a religious institution, but because they feared that the opponents of Masonry might, if the truth were conceded, avail themselves of the admission to show successfully that, in candid Masonic hearts, Masonry must logically replace Christianity. That the Brethren had good reason for their fears we have clearly shown; differing, as we do, in this, with Dr. Mackey.

We admit, indeed, with the Doctor, and without a note of dissent, that Masonry verifies the first three meanings assigned to the word religion; and we have proved, over and above, that it verifies the fourth. It is "a system of faith and worship"; it is therefore a religion. For the faith of Masonry, we are not obliged to go beyond the article before us. It tells us of a belief in God; the revelation of His will; a state of reward and punishment, etc., etc., all constituting the creed of a Mason. The worship of Masonry we have seen elsewhere, and it consists mainly in the labor of the Lodge. "Our labor," says Dr. Mackey, (*Symbolism of Freemasonry*, p. 268), "is his worship." What is lacking to Masonry to be a system of faith and worship, a religion?

It is certain that many of the Brethren confess that Masonry is a religion good enough for them, and that they need no other. In a remarkable gathering in the Masonic Temple, Oakland, California, Monday evening, April 24th, 1893, the object of which was to receive the heart of Ex-Governor Ygnacio Herrera y Cairo by Gethsemane Chapter, No. 5, Rose Croix, Bro. James G. C. Lee 32°, and Colonel of the U. S. A., when called upon to respond to the toast "The President of the United States," said: "Patriotism coupled with Masonry — for I know of no religion

on earth higher than Masonry — coupled with that, our country will stand under any President." And the sentiment was reëchoed by Bro. Samuel W. Holliday, who, after adverting to the fact that he had been forty years a Mason, and stating that if one were a good Mason, he would be a patriotic man, a good son, a good husband, a good neighbor and friend, added: "Now if you can condense more of the cardinal virtues that ought to adorn our poor humanity, I would like to hear its name. Remember that here we have neither churches nor jarring sectaries. Our tenets are very simple. They are honesty. They are sincerity. They are kindness. They are truth. They are temperance, devotion to country and truth. Nothing less. Nothing more. Remember that if you can find a better religion than that to lead us on the way to glory, I wish you would reveal it to me, for I have never heard of it." [1]

It is therefore useless for Dr. Mackey to assert, as we have shown, that Masonry is not a substitute for Christianity. It is not a perfect substitute, we admit; for it would naturally decline to represent Christianity in what it considers the corruptions of that religious form. But it is a real substitute in the sense that it displaces Christianity in hearts that were Christian; and becomes the guide of such hearts to Masonic glory.

[1] Quoted from a Masonic pamphlet, for the full title and description of which see *infra*, pp. 273 sqq.

CHAPTER VII

American Freemasonry and Paganism

In the two preceding chapters we have proved that American Freemasonry is a religion. We have not, it is true, always used the word "American" in our demonstration, but this has been merely to avoid a needless repetition; the word American is always understood, for we are quoting solely from standard American Masonic authorities whose aim is the instruction of American Freemasons. We shall follow the same custom throughout our book, the epithet always being understood wherever Masonry is spoken of.

But while we have proved that Masonry is a religion; while we have shown that, in its theory, it is logically the only religion; while we have heard it, consistently with its claims, calling itself the "catholic" religion of mankind; we have left untouched the nature of its creed. An inquiry into this is, obviously, the next step for us to take in our present study.

Masonry is not Christianity. That it plainly says. What is it? We open our *Masonic Ritualist,* hoping to find some answer to the question, and have scarcely begun to read, when we are rewarded by more than a glimmering of light. The ritual of a religion is the outward expression of its nature. For this has it been invented; for this is it employed. What answer does the *Masonic Ritualist* make when we question it about the religion of Freemasonry?

It has scarcely told us of its religious character, and defended the propriety of ceremonies in the opening and closing of a Lodge, when it hastens to introduce us to those of the pagan mysteries. And once introduced to these mysteries, we shall not find them a chance acquaintance; we shall find them, little by little, more than associates, more than friends; we shall discover what we never suspected, namely, a most intimate relationship between them and Masonry. But let us not forerun Dr. Mackey's instructions.

"In the Ancient Mysteries," says the *Masonic Ritualist,* "(those sacred rites which have furnished so many models for Masonic symbolism), the opening ceremonies were of the most solemn character. The sacred herald in the Ancient Mysteries commenced the ceremonies of opening the greater initiations by the solemn formula of 'Depart hence, ye profane!' to which was added a proclamation which forbade the use of any language that might be deemed of unfavorable augury to the approaching rites." (*Ritualist,* p. 12.)

These words certainly are the words of one who reverences paganism. "The sacred rites," "the most solemn character," "the sacred herald," "the solemn formula," all bespeak without reserve the feelings of the writer. And how could he speak otherwise of religious rites "which have furnished so many models for Masonic symbolism"? It would be strange to adopt sacred models and not revere them. We are not, however, to stop at affectionate reverence, we must, as soon as we enter the Lodge, take part in pagan ceremonies. And hence our author (*Ibid.,* pp. 25–27) sets forth elaborately the history and sym-

bolism of the pagan rite of circumambulation. He proceeds orderly and first gives us the definition of the term.

"The rite of circumambulation," he says, "derived from the Latin verb 'circumambulare,' to walk around anything, is the name given to that observance in all the religious ceremonies of antiquity, which consisted in a procession around an altar or some other sacred object."

Having thus defined circumambulation and cast around it the halo of antiquity, he proceeds:

"Thus, in Greece, the priests and the people, when engaged in their sacrificial rites, always walked three times around the altar while singing a sacred hymn. Macrobius tells us that the ceremony had a reference to the motion of the heavenly bodies, which, according to the ancient poets and philosophers produced a harmonious sound inaudible to human ears, which was called 'the music of the spheres.' Hence, in making this procession around the altar, great care was taken to move in imitation of the apparent course of the sun. For this purpose they commenced at the east, and proceeding by way of the south to the west, and thence by the north, they arrived at the east again. By this method it will be perceived that the right side was always nearest to the altar."

In such wise are we, dear reader, transported to pagan Greece and its sacrificial rites, and instructed both in the manner of circumambulation and its reasons. We are to take part in a pagan religious ceremony, which has the sun for its object, and we must exercise every care that we imitate its apparent motion.

"But," we ask, "even granting that the ancient

Greeks and Romans did practise such circumambulation in their rites of purification, what follows from the fact? That we, therefore, should do the same? But do you not know that the argument, 'they did, therefore we should,' holds good only when our religious belief and practice is essentially theirs? If our religion be different, the argument is exactly the opposite —'they did, therefore we should not.' If, therefore, Masonry defends its use of the rite because and as these pagans practised it, the relationship of Masonry to paganism cannot be concealed."

But Masonry has no wish to conceal its relationship. After quoting the practice of the Hindoos and the Druids in imitating and revering the course of the sun, it hastens on to assert:

"Hence we find in the universal prevalence of this ceremony and in the invariable mode of passing from the east to the west by the way of the south, with consequently the right hand or side to the altar, a pregnant evidence of the common source of all these rites from some primitive origin, *to which Freemasonry is also indebted for its existence.*" (*Ibid.*, p. 27.)

Greek and Roman heathenism, Brahminism which, according to Dr. Mackey, adored the sun, Druidism, Freemasonry, all practising the same religious rites, a pregnant evidence, says Masonry, that we are all sprung from the same primitive source! An edifying sisterhood this may indeed be in the eyes of the initiated Mason, but a sisterhood in which, let us honestly confess, there is simply paganism and nothing else.

In fact, when Masonry would prove the universal prevalence of the rite of circumambulation among the nations of antiquity, it makes a notable omission. It

says nothing of the Jewish religion, of which Christianity is the flower and fruit. It selects four pagan types, and from these, with a flourish of its pen, deduces the universality of the custom.

And here, kind reader, we must beg your indulgence while we digress for a few moments, in order to call your attention to the form of reasoning common, we should say, classical, with Masonic authors. It is called induction; and, if properly employed according to the laws that should govern it, it is perfectly legitimate. But here is the danger. There is no form of reasoning in which the laws can be violated more easily and the violation escape the notice of the ordinary reader. A few ancient authors are named as having taught a theory. Therefore all antiquity taught it. The Greeks, the Romans, the Druids, the Brahmins practised a ceremony. Therefore all antiquity practised it. References are too seldom given to the works of the authors quoted. Cicero says; or Plautus says; or Macrobius says, is all the information given. Or the reference is to the whole work, as, St. Basil in his work *De Spiritu Sancto*. How practically impossible a personal investigation of the foundations of such inductions becomes, is evident to all. Let us take an example. "Plautus, the Roman poet, makes one of his characters say, 'If you would do reverence to the gods, you must turn to the right hand.'" (*Masonic Ritualist*, p. 26.) To read the passage as it stands, one would imagine Plautus to be the Shakespeare of Latin poetry whose opinion must certainly have great weight. But a closer inspection of the text recalls us to the fact that it is not even Plautus who is speaking, but one of his characters. In what play? We are not told.

Even if we understand Latin; even if we are fairly well read in Latin; even if we have a Plautus at hand to consult, it is no easy matter to find an isolated text. And even if a character in Plautus does say so, not every character in an author's play represents the personal ideas and sentiments of the author. But even if Plautus were, what he is not, *the* Roman poet, who is going to go to all the trouble of such a long and tedious examination, and, perhaps, a fruitless one? The difficulties of the search are fatal to personal investigation — it is easier to drink in blindly what is said; to imagine that there is authority where there is none; to admit the point proved, especially if it flatter the secret desire of our heart: but such a system is the prolific parent of the blindest credulity. With hearers accustomed to inaccurate reasoning, and unaccustomed to careful, painstaking personal investigation — one has only to talk loudly of the emancipation of the intellect, of the inability of any man or body of men to dictate to us our religious belief,— and one can stuff Plautus and all his characters and their sentiments down undiscriminating throats, causing them "to strain at the gnat while they swallow the camel." But let us return to "circumambulation."

Having, therefore, established to his own satisfaction what he considers to be the pregnant evidence of the origin of the Craft, Dr. Mackey continues:

"The circumambulation among the pagan nations was referred to the great doctrine of Sabaism or sun-worship. Freemasonry alone has preserved the primitive meaning, which was a symbolical allusion to the sun as the source of physical light and the most wonderful work of the Grand Architect of the Universe."

"The reason assigned for the ceremony in the modern lectures of Webb and Cross," he continues, "is absolutely beneath criticism. The Lodge represents the world; the three principal officers represent the sun in his three principal positions — at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb through these points around the world. This is with us its astronomical symbolism. But its intellectual symbolism is that the circumambulation and the obstructions at various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or TRUTH." (*Masonic Ritualist*, p. 27.)

The light is growing for us, we know now the form of paganism with which Masonry claims sisterhood. It is the sun-worship of the ancients. But before commenting on it, let us allow our author to instruct us still further on the subject.

"Sun worship," he says (*Encyclopædia of Freemasonry*, p. 766), "was introduced into the mysteries, not as a material idolatry, but as the means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the phallic worship, which made a prominent part of the mysteries, to be attributed. From the Mithraic initiations, in which sun worship played so important a part, the Gnostics derived many of their symbols. These again exercised their influence over the mediæval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a

symbol, the interpretation of which presents itself in many different ways."

Remark well, dear reader, the unvarying genealogy claimed for itself by American Masonry in its standard works; the modern institution born of mediæval Masonry, born of the Gnostics, born of the Mithraic or similar mysteries, born of Sabaism or primitive sun worship, in all of which phallic worship or the worship of the generative faculties of man played a prominent part. Shall we find the same worship in Masonry? We must naturally expect to do so, if the heart's blood and spirit of modern Masonry and the ancient pagan mysteries are the same; if, as we are told, the difference is one merely of external form. Let us, however, delay our answer a little, that we may call attention to an expression or two of our author and introduce some passages that may help to further illustrate our subject.

In Mackey's *Ritualist* the sun is called "the most wonderful work of the Grand Architect of the Universe," and in the passage just quoted it is styled "the regenerator or revivifier of all things." It is, moreover, always spoken of personified; is never called *it,* but always *he*. Now such constant personification may, in English, be understood in poetry, in which personification is perfectly in place; but in prose, especially in plain ritualistic prose, no sensible, much less, educated man would use it except for a purpose. And how is it that the material sun, "the source of material light," is the noblest work in the universe? What of the soul of man? What of the world of spirit? Life, and intellect, and free will? Does Masonry hold that even these are the product of the sun's material light, "the regenerator or revivifier of all things"? Is this the

nature and essence of the human soul that we are to learn from Masonry? If its expressions are to be taken as they stand, we must answer all these questions affirmatively; that we are "the children of light" in its most material sense; if the assertions of Masonry are to be taken differently, then should Masonry have spoken otherwise. As, however, we shall deal with this question more fully elsewhere, we are satisfied for the present with calling attention to the prominence of the sun in the Masonic system.

This prominence of the sun in Masonic symbolism will, therefore, naturally illustrate for us Masonic purifications. "In the Ancient Mysteries," says the *Ritualist*, p. 40, "the first step taken by the candidate was a lustration or purification. The candidate was not permitted to enter the sacred vestibule or to take any part in the secret formula of initiation, until by water or fire he was emblematically purified from the corruptions of the world which he was about to leave behind. A similar principle exists in Freemasonry, where the first symbols presented to the Entered Apprentice are those which inculcate a purification of the heart, of which the purification of the body in the Ancient Mysteries was symbolic. We no longer make use of the bath or the fountain, because in our philosophic system the symbolism is more abstract."

Truly fire is a far more natural agent of purification than water, for those who look upon the sun as the universal purifier and regenerator of nature. From it is the warmth of our blood and the heat of passion. And so the pagans understood it when they made the worship of human passion a prominent and principal part of their sun worship. Water is the symbol and instrument of purification in Christian baptism; but Ma-

sonry is not Christian and finds Christian symbolism too abstract.

But why is purification by water too abstract? the uninitiated may ask. Is not water a common symbol of purification? a common cleanser of what is soiled and unclean? And as it purifies our hands and our face, what is there abstract in making it a symbol of purification of our heart? To understand our author you must read his words in the light of the philosophy of the Kabbala regarding man — the old Jewish Kabbala from which Masonry has, in great measure, derived its philosophy. In this system the seat of intelligence is not the brain but the heart. Purification of the heart is, therefore, not, as with us, the purification of the affections, but the purification of the intellect. We do not speak of washing the intellect, but of enlightening it. It is purified when the clouds of ignorance that obscure it are removed, just as the air is purified when the miasmata and vapors that befoul it are dissipated by the rays of the sun. Purification of heart is therefore that spiritual illumination of which Masonry has spoken to us in the "Shock of Enlightenment," and which it has fully revealed to us in speaking of the material light of the sun. This purification of the heart, this science peculiar to the ancient pagan mysteries, and to Masonry, is indeed better represented by fire than by water, since fire burns where water quenches. It is from the Kabbala, which has drawn deeply from the ancient pagan mysteries, as likewise from these mysteries themselves, that we are to ask an explanation of what Masonry is, and of Masonic symbols. To us, who already know the relationship of Masonry to the mysteries, the fact is evident; we like, however, to have renewed assurance from the lips of our *Ritualist.*

"Learned Masons," it says, on pp. 41, 42, "have been always disposed to go beyond the mere technicalities and stereotyped phrases of the lectures and to look in the history and philosophy of the ancient religions and the organization of the ancient mysteries for a true explanation of most of the symbols of Masonry, and there they have always been able to find this true interpretation."

Go, therefore, initiated and uninitiated alike, go all ye who would study Masonry, not in its mere outward form, which does not afford the true interpretation of its symbols, but in its inward spirit and essence, go to the old pagan mysteries; enter into their history, and organization, and philosophy, and you will find Masonry as it really is. We must, as Dr. Mackey tells us, study paganism to understand Masonry. Learned Masons have ever gone to pagan sources, and have always been able to find in them the *true* interpretation.

What more natural, when the very life-blood, the very spirit of the pagan mysteries and Masonry are identical? Would you hear the assertion from Masonic lips? Listen to Dr. Mackey, as, in his *Encyclopædia of Freemasonry*, p. 297, he descants on what he calls the prehistoric era of Masonry.

"And then for the prehistoric era," he says, "— that which connects it with the mysteries of the pagan world, and with the old priests of Eleusis, of Samothrace, or of Syria — let us honestly say that we now no longer treat of Freemasonry under its present organization, which we know did not exist in those days, but of a science peculiar, and peculiar only, to the Mysteries and to Freemasonry,— a science which we may call Masonic symbolism, and which constituted

the very *heart-blood* of the ancient and the modern institutions, and gave to them, while presenting a dissimilarity of form, an identity of spirit."

This, then, is the old patriarchal priesthood for which we have been looking in our preceding chapter, the pagan priesthood of Eleusis, or of Samothrace, or of Syria! It is from this priesthood that Masonry claims to derive its religious doctrine, the pure truths of primitive faith, "Divine Truth — the truth of God and of the human soul — the nature and essence of both." Behold the source of Masonic religious illumination. It is into such hands that we are asked to confide the temporal and eternal destinies of mankind.

Proud of its asserted identity with paganism, as contained in the pagan Mysteries, we are not surprised to find our author calling the pagan Romans brethren. He is speaking of faith or fidelity as symbolized by the right hand.

"The right hand," he says, "has in all ages been deemed the emblem of fidelity, and our ancient brethren worshiped deity under the name of Fides or Fidelity, which was sometimes represented by right hands joined and sometimes by human figures holding each other by the right hand. Numa was the first who erected an altar to Fides, under which name the goddess of oaths and honesty was worshiped. Obligations taken in her name were considered as more inviolable than others."

It is certainly edifying to have "our ancient brethren" worshiping deity under the form of a pagan goddess, and to have Brother Numa the first to erect an altar in her honor; but it is pagan idolatry all the same, however sacred to the modern brethren its memory may be.

Remark how the candidate in Masonry is ever drawn closer and closer to paganism.

At first the pagan mysteries supplied models for Masonic symbolism; then the practice of pagan ceremonies was a pregnant evidence that these mysteries and Masonry had a common parentage; next the descent of modern Masonry was traced through its mediæval predecessor and the Gnostics to the Mithraic mysteries of sun and phallic worship; then the candidate was referred to these mysteries for a true explanation of most of the symbols of the Craft, and there he was assured that he would discover it; now we find him fraternizing with the worshipers of a pagan goddess and receiving from pagans the standard of obligation. Obligations taken in the name of "fidelity" are more inviolable than any others. Thus are the seeds sown which, in due season, produce their natural fruit.

But who would have imagined that the very idea of "builder," the most fundamental in Masonry, is a pagan idea? Certainly not we; for we had heard so much about the Temple of Solomon and Masonry's connection with it, that we fondly fancied that even if all else in Masonry were pagan, this idea, at least, could boast of other parentage. Alas! how little, in spite of all that we had been taught, we realized the perfect identity of the pagan mysteries and Masonry! The idea of the temple-builder is as pagan as the rest.

While Freemasons dispute as to the derivation of the word "Mason," they do not dispute as to its meaning. A Mason is a builder. On this all are agreed. He is not a builder of material edifices, as the stonemasons of to-day and of ages past; his work is the upbuilding, according to him, of humanity. The early

masons of Jerusalem, we read in *The Symbolism of Freemasonry,* pp. 85, 86, "were engaged in the construction of an earthly and material temple, to be dedicated to the service and worship of God — a house in which Jehovah was to dwell visibly by his Shekinah, and whence he was, by the Urim and Thummim, to send forth his oracles for the government and direction of his chosen people.

"Now the operative art [the building of material edifices] having, *for us,* ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the construction of a spiritual temple in our hearts, pure and spotless, fit for the dwelling-place of Him who is the author of purity — where God is to be worshiped in spirit and in truth, and whence every evil thought and unruly passion is to be banished as the sinner and the Gentile were excluded from the sanctuary of the Jewish Temple.

"This spiritualizing of the Temple of Solomon is the first, the most prominent and most pervading of all the instructions of Freemasonry."

All this, which seems so orthodox and even Christian, is purely pagan. The *Masonic Ritualist* informs us (pp. 112, 113), "The idea of the legend [of the temple-builder] was undoubtedly borrowed from the Ancient Mysteries, where the lesson was the same as that conveyed in the third degree of Masonry." Explain the Temple as you will; make it represent, as it sometimes does, the body of man, as Christ spoke of the temple of His body; make it represent the soul of man; make it represent the world at large, humanity here and hereafter; the builder of these temples is Masonry; and the type according to which each is to be fashioned, is to be taken from the ancient pagan

mysteries. The idea is borrowed from them. "The Egyptian Temple," says Dr. Mackey, *Encyclopædia,* p. 795, "was the real archetype of the Mosaic tabernacle, as that was of the temple of Jerusalem." Symbolism, therefore, based upon the latter, must ultimately be referred to the former. Realize, therefore, if you can, dear reader, whither the inner Masonic influence of the world to-day is directed, and what its outcome must be, when paganism, as concentrated and expressed in the idea of a pagan temple, is what, with all the forces at its command, it is laboring incessantly to establish. The physical, the moral and intellectual life of the individual; the constitution of the family; the state; the religion of humanity; the eternal destinies of the soul, are all to be recast on the model of a pagan temple. This is the aim of Masonry in teaching its Divine Truth.

But a temple was essentially for worship; and the worship of paganism was twofold,— so Masonry assures us; the idolatrous worship of the common people, the secret worship of the mysteries. Masonry repudiates the former, and embraces the latter. The Temple, as expressive of this worship and identified with it, is the type, then, that Masonry proposes to esoteric eyes, and this worship is, as our author has told us, phallic worship. "To the sun, too, as the regenerator or revivifier of all things is the phallic worship, which made a prominent part of the mysteries, to be attributed." (*Encyclopædia of Freemasonry,* p. 766). On this point there is no doubt, for page after page from Mackey's works could be quoted in confirmation; we abstain merely out of respect for the feelings of our readers. If, however, we are obliged to trench somewhat upon delicacy, our readers must

pardon us, for we cannot speak with any fulness about Masonry without dealing with its essence.

In his article on "Phallic Worship" (*Encyclopædia of Freemasonry,* p. 577), Dr. Mackey, after explaining the meaning of the word, states that this worship "is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation; which myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that too as a religious rite, without the slightest reference to any impure or lascivious application."

Why, in the mysteries, worship should be paid to the male generative principle, our author has not explained; he has merely stated and approved the fact. Why such symbolism should be employed to represent so obvious a fact as that of the shining of the daily sun and its ceasing, is likewise unexplained. The story of Osiris and Isis is an invention; why was it so invented to express the changes of nature, changes as well known as the rising and the setting of the sun? Why did the ancients invent such fables and employ such symbols? To state that they did so without the slightest reference to any impure or lascivious application, depends on what is considered such. We shall show, in treating of Masonic morality, that Masonic purity is far different from Christian, just as pagan purity was. The commandment of God to Moses:

"Thou shalt not commit adultery," and its companion: "Thou shalt not covet thy neighbor's wife," are conspicuous by their absence from the Masonic decalogue as given by Bro. Pike, *Morals and Dogma,* pp. 17–18.[1])

In his *Symbolism of Freemasonry,* p. 113, Dr. Mackey, after giving the passage quoted above, cites Sonnerat (*Voyage aux Indes Orient.,* I. p.118) to support his opinion of the immaculateness of the ancient worship. "Sonnerat observes," he says, "that the professors of this worship were of the purest principles and most unblemished conduct, and it seems never to have entered into the heads of the Indian legislator and people that anything natural could be grossly obscene."

Truly, nothing that is in accordance with nature taken in its fulness and completeness, taken in the circumstances and limitations which rational nature imposes, can be obscene — this is self-evident. Every religion blesses the union of husband and wife, as God blesses it. Every child loves father and mother and the love which has given him birth. But there are limitations and restrictions imposed upon our sensual faculties by rational nature, and their indulgence outside these restrictions is not natural to man, even if it be to the brute. And Masonry itself for a long time (*Cf. Encyclopædia,* p. 108), recognized these limitations in excluding bastards from the Order, though modern Masonry is more indulgent. If nothing that may be called natural is obscene, why are Masons required "to respect the chastity of Masons' wives and daughters"? (*Encyclopædia of Freemasonry,* p. 160).

[1] *Infra,* pp. 295 sqq.

"But the Phallus," Mackey continues, "or, as it was called among the Orientalists, the Lingam, was a representation of the male principle only. To perfect the circle of generation, it is necessary to advance one step farther. Accordingly we find in the *Cteis* of the Greeks and the *Yoni* of the Indians, a symbol of the female generative principle of co-extensive prevalence with the Phallus. The Cteis was a circular and concave pedestal, or receptacle, on which the Phallus or column rested, and from the centre of which it sprang." (*Encyclopædia*, p. 577.)

But what has all this to do with American Freemasonry! exclaims, perhaps, our impatient reader. Doctor Mackey will tell us.

"Our ancient brethren," he says (*Ritualist*, pp. 61, 62, 63), "dedicated their Lodges to King Solomon, because he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time there is represented in every regular and well-governed Lodge, a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the top rests the Holy Scriptures. The point represents an individual brother; the circle is the boundary line beyond which he is never to suffer his prejudices or passions to betray him. In going round this circle we necessarily touch upon these two lines as well as the Holy Scriptures, and while a Mason keeps himself circumscribed within these due bounds, it is impossible that he should materially err."

"The point within a circle," continues our author, "is an important and interesting symbol in Freemasonry, but it has been so debased in the interpretation

of it given in the modern lectures, that the sooner that interpretation is forgotten by the Masonic student the better it will be. The symbol is really a beautiful but somewhat abstruse allusion to the old sun-worship, and introduces us for the first time to that modification of it known among the ancients as the worship of the phallus."

"The phallus," he continues, "was an imitation of the male generative organ. It was represented usually by a column, which was surrounded by a circle at its base, intended for the cteis, or female generative organ. This union of the phallus and the cteis . . . was intended by the ancients as a type of the prolific powers of nature, which they worshiped under the united form of the active or male principle, and the passive or female principle. Impressed with this idea of the union of these two principles, they made the older of their deities hermaphrodite, and supposed Jupiter, or the Supreme God, to have within himself both sexes, or, as one of their poets expresses it, 'to have been created a male and an unpolluted virgin.'"

"Now this hermaphrodism of the Supreme Divinity," the *Ritualist* goes on to say, "was again supposed to be represented by the sun, which was the male generative energy, and by nature or the universe, which was the female prolific principle. And this union was symbolized in different ways, but principally by the point within the circle, the point indicating the sun, and the circle the universe of nature, warmed into life by his prolific rays." (*Ibid.*)

But what had the two Saints John, the eminent patrons of Freemasonry, to whom the Lodges are dedicated, to do with this sun, this phallic worship? Learn a lesson in Masonic symbolism, one of the earliest

taught in Masonry, and when you have mastered it, you will understand how thin is the Christian veil that hides the paganism underneath.

"The two parallel lines, which in the modern Lectures are said to represent St. John the Baptist and St. John the Evangelist," he says, "really allude to particular periods in the sun's annual course. At two particular points in this course the sun is found in the zodiacal signs of Cancer and Capricorn, which are distinguished as the summer and winter solstice. When the sun is in these points, he has reached respectively his greatest northern and southern limit. These points, if we suppose the circle to represent the sun's annual course, will be indicated by the points where the parallel lines touch the circle. But the days when the sun reaches these points are the 21st of June and the 22d of December, and this will account for their subsequent application to the two Saints John, whose anniversaries the Church has placed near these days." (*Ritualist,* p. 63.)

"So," concludes our guide, "the true interpretation of the point within the circle is the same as that of the Master and Wardens of a Lodge. The reference to the symbolism of the world and the Lodge is preserved in both. The Master and Wardens are symbols of the sun — the Lodge, of the universe or the world; the point also is the symbol of the same sun, and the surrounding circle of the universe, while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course." (*Ibid.*)

Few passages of our *Ritualist* give us a clearer insight into the hollowness of Masonry's Christian pretenses, than the preceding. It starts out with

a great flourish of trumpets in praise of the two Saints John, its eminent patrons, only to end up by telling us that it is not speaking of the historic Saints at all, with whom it has nothing to do, but with two points of the sun's annual course, the points of its greatest and least fervency. The sun, and sun worship, and phallic worship, are still its theme. The names of the two Saints are used as mere symbols to express to the initiated the sun in the zodiacal signs of Cancer and Capricorn, and to deceive the uninitiated by giving them to believe that it speaks of the Precursor and the Disciple of Christ.

We confess that when we first read the words, we were in part deceived. We took them, as one uninitiated would naturally take them, and supposed that the expressions, however erroneously used, referred to the historic Saints. We remembered what we had read about these same Saints in the directions for opening a lodge, and never imagined that "symbolism" could go so far.

"The lodge is then declared," said our author (*Ritualist,* p. 14), "in the name of God and the Holy Saints John, to be opened in due form, on the first, second or third degree of Masonry, as the case may be.

"A lodge is said to be opened *in the name of God and the Holy Saints John"* (the italics here are our author's), "as a declaration of the sacred and religious purposes of our meeting, of our profound reverence for that Divine Being whose name and attributes should be the constant themes of our contemplation, and of our respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the Institution."

Compare the two passages and form your own con-

clusions. The Lodge is opened in the name of God and His holy Saints!

And who are these holy Saints? Two points in the sun's annual course. In the name of God and the "holy zodiacal signs of Cancer and Capricorn," the Lodge is opened for sacred and religious purposes. If the holy Saints are such, what is the God with whom they are united? And this is the instruction of the Entered Apprentice, the novice in Masonry! Thus is he introduced to phallic worship, the worship of the generative faculties of human nature, and generally at a period of life when he is but too inclined, apart from any Masonic instruction, to such worship. And with it raised to the dignity of a religious cult, his purified Masonic intellect will draw the natural conclusions, for "to the pure all things are pure." The ancients, who worshiped the passions of the human frame, were irreproachable in morals — so will he be. Horace was an initiate. His sensual indulgence, so unblushingly expressed in his Odes, was only the sowing of wild oats so natural to youth. Alcibiades was an initiate, but we should not like to give a picture of his morals. So was Tiberius, but who has not heard of Capri?

Yet in every well regulated Lodge, for the instruction and edification of the Brethren, there is the phallic symbol — the point within a circle. Nay the very Lodge, the pillars of the Lodge, the officers of the Lodge, the most ordinary symbols employed by the Lodge, all express to the initiated the same meaning.

The Lodge, as we have seen, is a type of the Temple of Solomon, itself in turn a copy of the phallic Egyptian temples. Would you hear the same asserted, in explicit words, of the building of Solomon?

"The following description of Solomon's Temple, by

J. G. R. Forlong, in his admirable work, *Rivers of Life,* should not be passed by in a Masonic encyclopædia," says Bro. McClenachan in his "Addendum" to Dr. Mackey's *Encyclopædia of Freemasonry,* pp. 1004, 1005. And what, pray, are these ideas about the Temple of Solomon which are so admirable and so instructive to the Fraternity?

"That the ark-box with its phallic tower is in accordance with a whole Sivaik shrine; that the tower-porch is but the Egyptian obelisk, or the Buddhist pillars, or those of Hercules which stood near the Phœnician temple. . . . That an altar was an ark with a 'mercy seat,' or place of fire and sacrifice."

So he tells us a little later, "Such temples are especially common among the phallic worshipers of southern India. A lofty entrance-porch usually adorns the front; on entering we find phallic poles, with altars for sacrifice, etc.; and in the innermost recess the sanctuary or oracle of the Cultus."

So again: "This [section] gives details of spire and position of the phalli, Jachin and Boaz."

The same theory is again touched on, on p. 1015, and even more fully on p. 1016. "The tree and its lotus top, says Kitto, took the place of the Egyptian column on Solomon's famous phalli, the Jachin and Boaz." (p. 1017.)

These two pillars stood in the porch of Solomon's temple, and two pillars of the same name, Jachin and Boaz, their representatives, adorn the Masonic Lodge. Solomon's temple was a phallic temple, the Lodge is its representation, the world is its representation, humanity is its representation; the individual is its representation — all to be built up on this plan — this is Masonry. To this has Masonry, with its paganism

and pagan symbols, led us slowly, step by step, slowly but infallibly.

First it showed its reverence and love for pagan ceremonies, presenting them as sacred, and as models of its own. Next it obliged its candidate to walk around the Lodge from east by way of the south and west in imitation of the sun's daily course, introducing him to the sun worship of the ancients, the sun being the purifier and vivifier of all things. Then it led him on to a community of origin, a difference of form but identity of spirit, in American Masonry and the pagan mysteries. It traced its history back through the Gnostics to the Mithraic mysteries or phallic worship, a modification of sun worship. It referred its studious disciple to the pagan mysteries for the true meaning of its own symbols, assuring him that the true meaning of such symbols would be found there. It recognized even as brethren the old Roman idolaters, and traced back the very name of Mason, temple-builder, to the phallic shrines of the pagan temples, of which Solomon's was but a copy. It is, therefore, the worship of Isis or nature; so it is called — the worship of our sensual nature. This is why we need a change in our intellectual condition, for Christian conscience and reason dictate otherwise. To teach this worship is the Lodge constructed and adorned; its officers represent the morning and noonday and evening of manhood; its pillars are Jachin and Boaz; the columns of Wisdom, Strength, and Beauty sustain the Lodge, and a column is but a Buddhist pillar, and has the same phallic meaning; and as a brief compendium of all, there is found in every well regulated Lodge the point within a circle, as significative of the sacred and religious purposes of the Lodge, and this point within a circle is the pagan phallic symbol.

CHAPTER VIII

The God of American Freemasonry

"It is a lesson that every Mason is taught at one of the earliest points of his initiation," says the *Masonic Ritualist,* p. 14, "that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer, although offered by the Master, is to be participated in by every brother, and, at its conclusion, the audible response of 'So mote it be: Amen,' should be made by all present."

"The Lodge is then declared," continues the *Ritualist,* "in the name of God and the Holy Saints John, to be opened in due form, on the first, second, or third degree of Masonry, as the case may be."

"A Lodge," it adds, "is said to be opened *in the name of God and the Holy Saints John"* (italics those of the *Ritualist*), "as a declaration of the sacred and religious purposes of our meeting, of our profound reverence for that Divine Being whose name and attributes should be the constant themes of our contemplation, and of our respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the Institution."

We have seen who these patrons of Masonry, so revered by the Craft, are, "the sacred and holy signs

of Cancer and Capricorn;" in their name, and in the name of the God of Masonry, the Lodge is opened for "sacred and religious purposes," and the candidate is introduced to phallic worship. Who and what, therefore, is this Masonic God? is the next question that naturally faces us; and though the question may require some little thought and study on our readers' part, we are sure that they will not begrudge it, appreciating the difficulties under which we labor; for where matters are purposely involved and twisted with the avowed intention of keeping us of the profane world from Masonic knowledge, it is not easy to untwist, and lay bare to the eyes of the uninstructed, what, as Bro. Pike tells us, is often "only stated once and briefly or obscurely hinted at."

If Masons are willing to give their very souls to acquire this knowledge,— for to teach it is the main purpose of the Order,— our readers may well consider that they obtain it at a bargain; when all that we ask of them is some half hour of earnest, sober thought. We shall condense as much as we can into a few pages, and teach more than many of the Brethren learn in years of initiation, for they must advance degree by degree, whereas we, with the various degrees spread out before us, are allowed to select from each our materials at pleasure.

Masonry, therefore, admits a God; prays to a God; worships a God; will not admit a candidate unless he believe in a God. "Freemasonry is exceedingly tolerant in respect to creeds," says Dr. Mackey (*Encyclopædia*, p. 624), "but it does require that every candidate for initiation shall believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifica-

tions of religious belief, provided that it includes these two tenets."

It makes no difference who or what the God is — he may be Buddha, or Christ, or the God of the Unitarian and Jew, the totem of the Alaskan, the Venus of the Roman, the Zeus of the Greek, all that is required is a belief in some deity or other, and the wonderful illumination of Masonry will reveal to you the true nature and essence of God. You have not known God as He is; for you have not had Masonic light; you have not been taught in the beautiful symbols and allegories borrowed from the old patriarchal pagan priesthood of Eleusis, or Samothrace, or Syria, and have not studied in pagan mysteries the symbols of deity. In these symbols, learned Masons have ever found Divine Truth, the nature and essence of God. Taught the way, kindly join us in the journey.

Since a Lodge is the religious temple of Masonry, we naturally turn thither for a symbol of the deity; for, as all the truths of Masonry are contained in symbols, the chief, the all-important symbol, cannot be lacking. It will doubtless be prominent and at once strike the eye. And, sure enough, on page 95 of the *Masonic Ritualist,* a picture of the Lodge room is given, and there, surrounded by a halo of glory, suspended over the Master's head, is the letter G. This evidently signifies God. We have found His symbol in the Lodge, and, satisfied, we are about to turn away, when our eye is startled by the instructions that precede and follow the symbol. Even in searching for the God of Masonry we had, for the moment, forgotten that its God is not our God.

The section into which the picture of the Lodge illumined by the letter G is introduced, is headed " The

Moral Advantages of Geometry," and opens with the remarkable assertion that "Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected."

What! we exclaim, we thought that theology, the science of God and of divine things, was the first and noblest of sciences. Geometry, as its very name expresses, belongs to the earth. It means literally, earth measurement; and deals with points, and lines, and surfaces, and solids, all of which necessarily suppose matter; how is the science that treats essentially of matter "the first and noblest of sciences"? Or does the G in a glory express Geometry and not God? Or does it express Geometry and God, so that Geometry to the Mason, the Builder, is his theology, his science of God? Is this the thread which will help to extricate us from this Masonic labyrinth? It is. Our last supposition that the glorious G represents Masonic theology and God, or the Masonic Deity — for we shall find that Masons do not like the word God —is the true one; for Geometry is the Masonic symbol for Divine Truth.

"As in all Roman Catholic," says Dr. Mackey in his *Encyclopædia*, pp. 300, 301, "and in many Protestant churches, the cross, engraved or sculptured in some prominent position, will be found as the expressive symbol of Christianity, so in every Masonic Lodge a letter G may be seen in the east, either painted on the wall or sculptured in wood or metal, and suspended over the Master's chair. This is, in fact, if not the most prominent, certainly the most familiar, of all the symbols of Freemasonry. It is the one to which the poet Burns alluded in those well-known and often-quoted lines, in which he speaks of

'— that hieroglyphic bright,
Which none but Craftsmen ever saw;'

that is to say, ever saw understandingly — ever saw, knowing at the same time what it meant."

Its meaning, therefore, is not God, as we understand the word, for none but Craftsmen, i. e. Masons, ever saw it understandingly — knowing at the same time what it means. And yet, it must be closely connected with the Deity of Masonry, for it is in the east, which is the throne of the rising sun, the object of sun worship and its modifications; it is the source of light; it is over the Master's head; and is as expressive of Masonry as the Cross is of Catholicity. It is, consequently, intimately connected with the fundamental dogma of Masonry.

That the letter G expresses both Geometry and God, is clearly stated by Hutchinson and others quoted by Dr. Mackey (*Encyclopædia of Freemasonry,* p. 301).

"To apply it to the name of God only," says Hutchinson, *Spirit of Masonry,* Lect. VIII, "is depriving it of part of its Masonic import; although I have already shown that the symbols used in Lodges are expressive of the Divinity's being the great object of Masonry as Architect of the world. This significant letter denotes Geometry, which, to artificers, is the science by which all their labors are calculated and formed; and to Masons contains the determination, definition and proof of the order, beauty and wonderful wisdom of the power of God in his Creation."

But, even though the G in glory represents God, and Geometry, which is the divine science of Masonry, Dr. Mackey, and we shall find others agreeing with him, laments that Masonry ever adopted the symbol.

"It is to be regretted," he says (*Encyclopædia,* p.

302), "that the letter G, as a symbol, was ever admitted into the Masonic system." . . . "There can be no doubt that the letter G is a very modern symbol, not belonging to any old system anterior to the origin of the English language. It is, in fact, a corruption of the old Hebrew Kabbalistic symbol, the letter *yod,* by which the sacred name of God — in fact, the most sacred name, the Tetragrammaton — is expressed. This letter *yod* is the initial letter of the word יהוה, or Jehovah, and is constantly to be met with among Hebrew writers as the abbreviation or symbol of that most holy name, which, indeed was never written at length."

"Now," he adds, "as G is, in like manner the initial of God, the English equivalent of the Hebrew Jehovah, the letter has been adopted as a symbol intended to supply to modern Lodges the place of the Hebrew symbol. First adopted by the English ritual makers, it has, without remark, been transferred to the Masonry of the Continent, and it is to be found as a symbol in all the systems of Germany, France, Spain, Italy, Portugal, and every other country where Masonry has been introduced; although in Germany only can it serve, as it does in England, for an intelligent symbol."

"The letter G, then," he goes on to inform us, "has, in Masonry, the same force and signification that the letter *yod* had among the Kabbalists. It is only a symbol of the Hebrew letter, and as that is a symbol of God, the letter G is only a symbol of a symbol."

We break the quotation here, lest our readers get entangled in the phraseology of the learned Doctor. The letter *yod,* he says, expressed the nature of God, according to the Kabbalists, with whose theory we

shall find Masons in accord, for it was the first letter of the word Jehovah as understood and interpreted by the Kabbalists. The letter *yod* was, therefore, the symbol of the Kabbalistic and Masonic Deity. But now the letter G takes the place of *yod*. It therefore represents *yod,* is a symbol of *yod,* and hence is a symbol of a symbol.

But, you will naturally ask, why is not G a symbol of Jehovah as much as *yod?* Is not God, Jehovah; and Jehovah, God? Why is it, therefore, that G is not as much a symbol of Jehovah as *yod* is? We shall answer the question fully in our next chapter, but it will not be inopportune to answer it briefly here. Jehovah, as we Catholics, we Christians, we of the profane, un-Masonic world understand and adore Him, is not the God of Masons. Our Jehovah is the Jehovah of the Bible; the Masonic Jehovah is the Jehovah of the Kabbala. Are they different? Totally. It is on this account that, in the "Shock of Enlightenment," the rupture of all the old ties was demanded of you, that you might form new ones, worship the true Deity, and live the new life.

You could scarcely expect Masonry to worship the Jehovah of the early Hebrews. Here is the picture drawn of Him by the facile pen of Bro. Pike (*Morals and Dogma,* p. 207).

"The Deity of the early Hebrews talked to Adam and Eve in the garden of delight, as he walked in it in the cool of the day; he conversed with Kayin; he sat and ate with Abraham in his tent; that patriarch required a visible token, before he would believe in his positive promise; he permitted Abraham to expostulate with him, and to induce him to change his first determination in regard to Sodom; he wrestled with Jacob;

he showed Moses his person, though not his face; he dictated the minutest police regulations and the dimensions of the tabernacle and its furniture, to the Israelites; he insisted on and delighted in sacrifices and burnt-offerings; he was angry, jealous, and revengeful as well as wavering and irresolute; he allowed Moses to reason him out of his fixed resolution utterly to destroy his people; he commanded the performance of the most shocking and hideous acts of cruelty and barbarity. He hardened the heart of Pharaoh; he repented of the evil that he had said he would do unto the people of Nineve; and he did it not, to the disgust and anger of Jonah."

The animus of this passage is plain to all; its unfairness is equally plain to any one who, even though unbelieving, is willing to give the subject a fair hearing. Pike knows as well as we that, in speaking of God, we must needs use human language; that in using human language we use an imperfect medium; that in employing such a medium, both the person speaking and the person spoken to, make due allowances; that it is not honest to take figurative language,— and all language used in reference to God partakes of this nature, since it is verified only analogically,— it is not honest, we say, to take and translate it into literal language, and interpret it literally.

If we assert that a hero is a lion, we assert only what all language sanctions; if we assert that a genius is an eagle, no fair reader will condemn us. But now a critic like Bro. Pike comes along, and, unwilling to distinguish between the underlying truth and the mode of expressing it, presently commences to ridicule us that we have given four feet, a mane and a tail to our hero; and talons, and feathers, and a beak to our

genius. We have done no such thing. Neither when the Scripture represents God as talking, does it give Him a body, and lips, and a tongue; nor as walking does it assign Him legs. The objections are as puerile as they are shameless. Our space will not allow us to refute them in detail. Any answer to Ingersoll may be consulted.

How insincere such attacks are, is evidenced by the fact that the fable of Osiris, with all its revolting features, can be lauded to the skies; and with admiring and sacred sympathy, this murder of a brother by a brother can be explained as the mere succession of the seasons of the year, of the varied phases of beautiful and bounteous nature. The drunkenness and orgies of Bacchus; the adulteries of Jupiter and the wantonness of Venus; Saturn devouring his own children; can be cloaked and beautified by the explanations and interpretations of the sympathizers of the pagan mysteries; but the ancient Hebrew Jehovah, who spares Nineveh after having by his threats brought it to repentance, must stand the obloquy of Brother Pike, because Jonah in his wounded vanity would have preferred the destruction of the repentent city rather than that he should be considered by the Ninevites a false prophet.

"Thou art grieved for the ivy," said the Lord, "for which thou hast not labored, nor made it to grow, which in one night came up and in one night perished.

"And shall not I spare Nineveh, that great city in which there are more than a hundred and twenty thousand persons, that know not how to distinguish between their right hand and their left, and many beasts?"

The letter G, therefore, is objectionable to the esoteric Mason; for he that understands the Masonic Deity as our God, fails absolutely to grasp the Masonic Jehovah. However, the letter has been unfortunately introduced, and must, for the present at least, remain.

"As for its reference to Geometry," continues our author, "Kloss, the German Masonic historian, says that the old Operative Masons referred the whole science of Geometry to the art of building, which gave to the modern English Masons occasion to embrace the whole system of Freemasonry under the head of Geometry, and hence the symbol of that science, as well as of God, was adopted for the purpose of giving elevation to the Fellow Craft's degree."

"Indeed," he concludes, "the symbol, made sacred by its reference to the Grand Geometrician of the Universe, was well worthy to be applied to that science which has, from the remotest times, been deemed synonymous with Masonry." (*Encyclopædia,* p. 302.)

Our ideas are becoming clearer. Geometry is the symbol of Masonry; for as Masonry is the upbuilding of humanity on pagan lines, Geometry, "a science entirely referred to the art of building," will serve it admirably as symbol. Masonry is engaged on the pagan temple of humanity; the Mason is the builder, the geometrician; the Masonic Deity is the Grand Builder; the Grand Architect of the Universe; the Grand Geometrician; the Algabil. (*Encyclopædia of Freemasonry, p.* 56).

"For Masonry," says Dr. Mackey, "sees in the Supreme God that it worships, not a '*numen divinum,*' a divine power; nor a '*moderator rerum omnium,*' a controller of all things, as the old philosophers designated him, but a Grand Architect of the Universe.

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The Masonic idea refers to Him as the Mighty Builder of this terrestrial globe, and all the countless worlds that surround it. He is not the *ens entium* (Being of beings), or any other of the thousand titles with which ancient and modern speculation has invested him, but simply the Architect — as the Greeks have it, the ἀρχὸς τέκτων, the chief workman — under whom we are all workmen also; and hence our labor is worship." And, quoting Lenning, he adds in a footnote: "The Workman is the symbolic name of a Freemason."

Remove, therefore, from your mind, kind reader, all the ideas that you have ever had of God, for, according to Masonry they are all erroneous; and conceive Him merely as the Master Builder, the Superintendent of the work, for he is nothing more, and realize how free you presently become. You are a builder, a mason, with Him, through Him and directed by Him; but you are not His creature, the work of His hands; and all the moral law based upon this idea is shattered; the shackles of your moral nature are broken. Do you realize, more and more, how the ties are broken that bound you to the past? broken completely? broken irremediably? You are becoming a *Free*mason; a *Free*-Builder.

But who will tell us more about this Great Geometrician, this Great Builder? Who will let us enter more intimately into the real nature of this Masonic God? Bro. McClenachan, the continuator of Dr. Mackey, will supply us with the needed light. Here is the word spelled Masonically. "G. O. D. The initials of Gomer, Oz, Dabar." "It is a singular coincidence," he continues, "and worthy of thought, that the letters composing the English name of Deity should be the initials of the Hebrew words wisdom,

strength, and beauty, the three great pillars, or metaphorical supports, of Masonry. They seem to present almost the only reason that can reconcile a Mason to the use of the initial 'G' in its conspicuous suspension in the east of the Lodge in place of the Delta. The incident seems to be more than an accident." (*Encyclopædia,* p. 957.)

Without doing more than adverting to the repugnance of Brother McClenachan to using the word God in reference to the Masonic Deity, a repugnance which is overcome only by finding in the word the initials of the columns or pillars which metaphorically support Masonry, we hasten on, startled to find ourselves so suddenly thrown back upon the Masonic pillars whose phallic significance we have seen in our last chapter. "The monolith, or circular pillar, standing alone," says Dr. Mackey, "was to the ancient mind a representation of the Phallus, the symbol of the creative and generative energy of Deity, and it is in these Phallic pillars that we are to find the true origin of pillar worship, which was only one form of Phallic worship, the most predominant of all the cults to which the ancients were addicted." (*Encyclopædia of Freemasonry,* p. 583).

It is true that worship is proportioned to the Deity worshiped, and that phallic worship would logically lead us to deduce a corresponding Deity; but we should have hesitated to make such a deduction, wishing, as we do to assert nothing but what we clearly prove, did not Bro. McClenachan introduce us to God under the symbol of the pillars of the Lodge.

But what Brother McClenachan has told us with sufficient clearness, Bro. Mackey will more than confirm.

"Elsewhere," he says, (*Symbolism,* p. 185), "I have very fully alluded to the prevailing sentiment among the ancients, that the Supreme Deity was bisexual, or hermaphrodite, including in the essence of his being the male and female principles, the generative and prolific powers of nature. This was the universal doctrine in all the ancient religions, and was very naturally developed in the symbol of the phallus and cteis among the Greeks, and in the corresponding one of the lingam and yoni among Orientalists; from which symbols the Masonic point within a circle is a legitimate derivation. They all taught that God, the Creator, was both male and female."

Here we have in the sensual symbols of the Lodge, the expression of the nature and essence of the Deity of Masonry. This was the doctrine of all the ancient religions, says our author; if, therefore, you do not see Deity where Deity is to be found, put your religion down as a modern corruption of men. You do not know how to interpret the G in a glory, or how to read with the ancients the I. N. R. I. of the Savior's cross. There is nothing of man's invention here. This is one of the basic, in fact, *the* basic truth of primitive religion handed down to us from the ancient patriarchal priesthood of Eleusis, or Samothrace, or Syria. This is the truth concealed like the diamond in the rubbish of our religion, to be revealed by the penetrating ray of Masonic illumination, to be treasured by the Masonic intellect reduced to beauty and order out of chaos; and to be built upon as the foundation stone in Masonic life.

"Now this theory," continues Bro. Mackey, with more assurance precisely in proportion as he has less reason for it, "this theory is undoubtedly unobjec-

tionable on the score of orthodoxy, if we view it in the spiritual sense in which its first propounders must necessarily have intended it to be presented to the mind, and not in the gross, sensual meaning in which it was subsequently received. For, taking the word *sex,* not in its ordinary and colloquial signification as denoting the indication of a particular physical organization, but in that purely philosophical one which alone can be used in such connection, and which simply signifies the mere manifestation of a power, it is not to be denied that the Supreme Being must possess in himself, and in himself alone, both a generative and a prolific power. This idea, which was so extensively prevalent among the nations of antiquity, has also been traced in the tetragrammaton, or name of Jehovah, with singular ingenuity, by Lanci; and, what is almost equally interesting, he has, by this discovery, been enabled to demonstrate what was, in all probability, the true pronunciation of the word." (*Symbolism,* p. 186.)

"This theory is unobjectionable on the score of orthodoxy," he says. Of what orthodoxy does he speak? we ask. Of Catholic orthodoxy? Of Christian orthodoxy? In the light of both, it is most objectionable; for it is a theory which, as he himself admits, was, be its original meaning what it may have been, subsequently received in a gross, sensual meaning. What was done once, may be done again. Will our author tell us what is to prevent it? And why, pray, *must* its first propounders have used the word sex in a spiritual sense, as symbolic merely of power? Its later votaries did not do so — the fact is admitted by himself — why, then, *must* the original propounders have done otherwise? The author asserts what demands proof. Proof he has none.

He says so: that is all. Another meaning, a gross and sensual one, different from what he styles the *philosophic* meaning of the word, was actually, by those initiated into the system, attributed, in later times, to sex as referred to Deity. It is therefore false that the philosophic sense of power is "the one which alone can be used in such connection." And what is there, after all, so philosophical or spiritual in using *sex* as a symbol of the power of God? Philosophy, like charity, is made to cover a multitude of sins. "Philosophic" is a big word, behind which much emptiness may hide. Why labor so much to make Jehovah a "he-she," if you wish merely to express his spiritual omnipotence? Because the sunlight contributes to the energies both generative and prolific in nature, do you become philosophic by making it a "he-she" power? Instead of being philosophic, you become ridiculous.

Not to make this chapter too long, we shall leave for the following chapter the discussion of the discovery of Lanzi, its brilliancy and importance meriting special treatment. We shall return for the moment to our *Ritualist,* to study the object of Geometry, of Masonry; to discover, so far as in us lies, in this first, this noblest of sciences, where we are to look for this bi-sexual, this hermaphrodite Masonic God.

"Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we may curiously trace Nature through her various wanderings to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Great Artificer of the Universe, and view with delight the proportions that connect this vast machine. By it we may

discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

"A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan and study symmetry and order. This gave rise to societies, and birth to every useful art." (*Masonic Ritualist,* pp. 95, 96.)

Nature! here is the mystic word: the object of the Divine truth of Masonry is Nature. Thus are we back again to the Nature worship of the Ancient Mysteries, to which Masonry has sent us already for an explanation of its symbolic doctrines. By Masonry, for Geometry is Masonry, we shall trace Nature to its secret recesses, discover the supports of the Masonic Lodge, revere the unerring law of Nature, imitate Nature by building society on its plan. In Nature we must find the bi-sexual Deity of Masonry.

"The mysteries were a Sacred Drama," says Bro. Pike (*Morals and Dogma,* p. 64), "exhibiting some legend significant of nature's changes, of the visible universe in which the Divinity is revealed, and whose import was, in many respects, as open to the Pagan as to the Christian. Nature is the great Teacher of man; for it is the Revelation of God."

"Beautifully," he says again (p. 715), "above the great wide chaos of human errors, shines the calm clear light of natural human religion, revealing to us God as the Infinite Parent of all, perfectly powerful,

wise, just, loving, and perfectly holy too. Beautiful around stretches off every way the Universe, the Great Bible of God. Material nature is its Old Testament, millions of years old, thick with eternal truths under our feet, glittering with everlasting glories over our heads; and Human Nature is the New Testament from the Infinite God, every day revealing a new page as Time turns over the leaves." . . . "Everything is a thought of the Infinite God. Nature is his Prose, and man his Poetry."

Hence you may, if you wish, call Nature, God, or God, Nature. The word is of no account, provided that you attribute to Nature what Bro. Pike calls the "Qualities of God."

"There is a mere formal Atheism," he says, "which is a denial of God in *terms,* but not in *reality.* A man says, There is no God; that is, no God that is self-originated, or that never originated, but always Was and Had Been, who is the cause of existence, who is the Mind and the Providence of the Universe; and so the order, beauty, and harmony of the world of matter and mind do not indicate any plan or purpose of Deity. But, he says, Nature,— meaning by that the whole sum-total of existence,— *that* is powerful, active, wise and good; *Nature* is self-originated, or always was and had been, the cause of its own existence, the mind of the Universe and the Providence of itself. There is obviously a plan and purpose whereby order, beauty and harmony are brought about; but all that is the plan and purpose of nature." (Italics Pike's.)

The idea of anything that is the absolute cause of itself, the total producer of itself, will be new to my readers. Would this apparent atheist, who is any-

thing but a sound philosopher, tell us how a thing could act before it existed? for only thus could it be the absolute cause of itself.

"In such cases," continues Bro. Pike, "the absolute denial of God is only formal and not real. The *qualities* of God are admitted, and affirmed to be real; and it is a mere change of name to call the possessor of these qualities, *Nature* and not *God*. The real question is, whether such Qualities exist, as we call God; and not, by what particular name we shall designate the Qualities. One man may call the sum total of these Qualities, Nature; another, Heaven; a third, Universe; a fourth, Matter; a fifth, Spirit; a sixth, God, Theos, Zeus, Alfadir, Allah or what he pleases. All admit the existence of the Being, Power or Ens, thus diversely named. The name is of the smallest consequence." (*Morals and Dogma,* pp. 643, 644. Italics Pike's.)

What sort of God we shall have when we establish qualities in Him, and much more when we make Him a sum-total of qualities, no matter with how large a Q we spell the word, we leave our readers to imagine. The spirituality of sex in such a God is of slight importance, indeed, since you may call him matter or call Him spirit; call him God or call him Satan, Jupiter, Venus, Apollo, Nature; the name is all one to the enlightened Mason. Admit the qualities of a thing and do not care about the name. Admit the qualities of water and call it fire, or stone, or poison, or balloon, or railway train; it makes no difference, the name is of the slightest consequence. Admit the qualities of scamp, and murderer, and libertine. By what name you call this sum-total, is the

merest bagatelle, whether it be Washington, or Homer, or Albert Pike, or even Christ.

The absurdity and shallowness of the sophism almost takes away one's breath. It confounds language as it *is,* with language as it could have been or might be. There is no question that when water was first named, it could have received the name fire, and *vice versa;* in which case we should now assert correctly that water burned a house, and that fire quenched the thirst. For what we now call water, would be called fire; and what we now call fire, would be called water. The affixing of the word depended on the free will of the bestower. In like manner, George Washington could have been called Homer, or Albert Pike, or any other name without affecting his individuality. But it is different when words have been assigned to designate particular things or particular persons. Words are no longer interchangeable at will, but express this definite person, this definite thing, and no other. And if we asserted that Albert Pike was a mean hypocrite, a liar, a foul-mouthed blasphemer, the lowest of the low, our apology to the Brethren would be received with merited scorn, if we stated that we indeed recognized in Bro. Pike the gentleman, and the scholar, and the model Mason; but that, having thus recognized the existence of the sum-total of his qualities, the words applied to it were of the smallest consequence. The word Jupiter expresses a distinct set of ideas, which are not verified in Christ. Christ expresses an individuality that is not Mahomet, Mahomet is not Confucius, nor Buddha, nor Isis; nor is Nature, material, sexual Nature, even if, by error of mind you

attribute to it what you call the "Qualities of God," God.

But why not call God, Nature, when the wisdom of the ancients called Him the "Soul of the Universe."

"He is," says Bro. Pike, "the Living, Thinking, Intelligent Soul of the Universe, the PERMANENT, the STATIONARY [Εστως . . . Estos], of Simon Magus, the ONE that always is [Το Ον . . . To On] of Plato, as contradistinguished from the perpetual flux and reflux, or *Genesis,* of *things.*"

"And, as the Thought of the Soul, emanating *from* the Soul, becomes audible and visible in Words, so did the Thought of God, springing up within Himself, immortal *as* Himself, when once conceived,— immortal *before,* because *in* Himself, utter Itself in the Word, its manifestation and mode of communication, and thus create the Material, Mental, Spiritual Universe, which, like Him, never *began* to exist." . . .

"FOR THE THOUGHT OF GOD LIVES AND IS IMMORTAL. . . . The Stars, the Earth, the Trees, the Winds, etc., . . . all are the alphabet in which it communicates itself to men and informs them of the will and law of God, the Soul of the Universe. And thus most truly *did* 'The Word become flesh and dwell among men.'" "God, the unknown Father [Πατηρ Αγνωστος. . . . . Pater Agnostos] known to us only by His Attributes; the Absolute I Am. The Thought of God [Εννοια . . . Ennoia] and the Word [Λογος. . . . Logos] Manifestation and expression of the Thought; . . . Behold the TRUE MASONIC TRINITY; the Universal Soul, The THOUGHT *in* the Soul, the WORD or Thought expressed; the THREE IN ONE, of a Trinitarian Ecossais." (*Morals and Dogma,* pp. 574, 575. Italics and capital letters are Pike's.)

"Here Masonry pauses," continues Bro. Pike, "and leaves its initiates to carry out and develop these great Truths in such manner as to each may seem most accordant with reason, philosophy, truth, and his religious faith. It declines to act as Arbiter between them. It looks calmly on, while each multiplies the intermediates between the Deity and Matter, and the personifications of God's manifestations and attributes, to whatever extent his reason, his conviction, or his fancy dictates."

"While the Indian tells us that PARABRAHMA, BREHM, and PARATMA, were the first Triune God revealing Himself as BRAHMA, VISHNU and SIVA, *Creator, Preserver,* and *Destroyer;* . . . the Egyptian, of AMUN-RE, NEITH, and PHTHA, *Creator, Maker, Thought* or *Light.* . . . And while the pious Christian believes that the Word dwelt in the Mortal Body of Jesus of Nazareth and suffered upon the Cross; and that the Holy Ghost was poured out upon the Apostles, and now inspires every true Christian Soul: . . . While all these faiths assert their claims to the exclusive possession of the Truth, Masonry inculcates its old doctrine and no more." (Caps and italics Pike's.)

Thus it is that Masonry is tolerant of all creeds, and interferes with no man's faith! First, accept my doctrine, it says, my God, the Soul of the Universe; my Eternal Father, the Unknown Deity; my Eternal Word, which is not the "Word made flesh in Jesus Christ;" my Holy Spirit that brooded over the waters of Creation, the "Elemental Fire;" and then if your reason, or your fancy, or your whim will lead you into the realms of varying and conflicting creeds, *all* claiming with equal justice and equal certainty to possess exclusively the truth, I shall look calmly on

and not interfere in the squabble. I shall tolerate all the weakness of your intellect, the vagaries of your fancy, your lack of philosophy, provided only that you accept my Unity of God, my Trinity of Persons. This is the True Masonic Trinity; all others, though tolerated, are false.

But why not call Nature, "God," and God, the "Soul of the Universe," when our ancient brother, Pythagoras, and our venerable brethren, the Kabbalists, considered God and Nature one?

"In the view of the Kabalah," says Bro. Pike, (*Morals and Dogma,* p. 765), "God and the Universe were One."

So too he says of the doctrine of Pythagoras, "God in the view of Pythagoras was One, a single substance, whose continuous parts extend through all the Universe, without separation, difference or inequality, like the soul in the human body" . . . "The World or Universe was thus compared to man: the Principle of Life that moves it, to that which moves man: the Soul of the World to that of man. Therefore Pythagoras called man a microcosm, or little world, as possessing in miniature all the qualities found in a large scale in the Universe, by his reason and intelligence partaking of the Divine Nature; and by his faculty of changing ailments into other substances, of growing and reproducing himself, partaking of Elementary Nature. Thus he made the Universe a great intelligent Being, like man — an immense Deity, having in itself, what man has in himself, movement, life, and intelligence, and besides a perpetuity of existence which man has not; and, as having in itself perpetuity of movement and life, therefore the Supreme Cause of All."

"Everywhere extended, this Universal Soul does not, in the view of Pythagoras, act everywhere equally nor in the same manner." As Universal Nature was the great divinity of Pythagoras, so was Man the lesser divinity; for man had in miniature all that the greater possessed. He participated in the Divine Nature just as he participated in the Elementary Nature.

Hence this nature is free, as "Bardesan, the Syrian Christian, in his Book of the Laws of Countries, says, of men, that 'in the things belonging to their bodies, they maintain their nature like animals, and in the things that belong to their minds, they do that which they wish, as being free and with power, and as the likeness of God.'" (*Morals and Dogma,* p. 857).

Behold the Free-Builder, the Free-Mason, in the world of Bro. Pythagoras. The body belonging to animal creation must follow its instincts, moved and impelled by the Deity, the Soul of Universal Nature; the mind purified by Masonic initiation and freed from the shackles of moral ignorance and religious creed, may do as it pleases, being thus "in the image of God."

Hence, naturally, God is identified with Reason. "To believe," says Bro. Pike, "in the Reason of God, and in the God of Reason, is to make Atheism impossible. It is the Idolaters who have made the Atheists."

"Analogy gives the Sage all the forces of Nature. It is the key of the Grand Arcanum, the root of the Tree of Life, the science of Good and Evil."

"The Absolute, is *Reason.* Reason IS by means of Itself. It IS BECAUSE IT IS, and not because we suppose it. *It is where* nothing *exists;* but noth-

ing could possibly exist without *It*. Reason is Necessity, Law, the Rule of all Liberty, and the direction of every Initiative. If God IS, HE IS by Reason. The conception of an Absolute Deity, outside of, or independent of, Reason, is the IDOL of Black Magic, the PHANTOM of the Demon." (*Morals and Dogma,* p. 737).

Without wasting time on the absurdities of this passage, especially that of placing Reason where "nothing exists," the having something where there is nothing; we shall hasten on, prepared as we now are for the last and culminating lesson of Freemasonry concluding the 861 pages of Bro. Pike's *Morals and Dogma of Freemasonry*. We shall quote the passage in full, and seek light in approved sources.

Pike has been speaking of the harmony of the Universe as the resultant of various opposite and conflicting forces — in the Deity of Infinite Wisdom and Infinite Power, etc., etc.,— and concludes:

"From the mutual action and re-action of each of these pairs of opposites and contraries results that which with them forms the Triangle, to all the Ancient Sages the expressive symbol of the Deity: as from Osiris and Isis, Har-oeri, the Master of Light and Life, and the Creative Word."

The idea of Bro. Pike is this: Take any of the pairs of contraries named, e. g. Infinite Wisdom and Infinite Power; these by their union will produce a third being, which will thus form a trinity with them. This trinity or three, may be symbolized by a triangle or three-sided figure, as Osiris, Isis and Har-oeri, their offspring, were; for, by the ancients, the triangle was considered as the symbol of Deity. Thus enlightened let us listen to his teaching.

"At the angles of one stand, symbollically, the three columns that support the Lodge, itself a symbol of the Universe, Wisdom, Power, and Harmony or Beauty."

As Deity is represented by a triangle, he says, and supports the Universe; so may Deity, also, be represented by the three pillars of the Lodge, Wisdom, Strength and Beauty, arranged in a triangle as supports for the Lodge, since, as we have seen, the Lodge itself is a symbol of the world. In which triangle of columns, our reader will find himself borne back irresistibly to the G. O. D., Gomer, Oz, Dabar, of McClenachan, the sexual meaning of which our chapter has already exposed. The fact that the term G. O. D. could be used as the representative of the procreative and prolific powers of Nature, was the only reason that the Brother could imagine, why the word was tolerated in Masonry. Bro. Mackey, too, surprised us by making the Deity in the theologies of all ancient peoples bi-sexual, and promising to show us that Jehovah was no exception to the rule. What wonder, then, that here, at last, after having followed Bro. Pike so patiently, we should find him leading us back to the same columns or phallic pillars of the Lodge, to reveal to us in their shadow, in his parting instruction to the Sublime Prince of the Royal Secret, the 32 ° of the Scottish Rite, the unity of man and God, the Divinity of Man!

"One of these symbols," he says, "found on the Tracing-Board of the Apprentice's degree, teaches this last lesson of Freemasonry. It is the right-angled Triangle, representing man, as a union of the spiritual and material, of the divine and human. The base measured by the number 3, the number of the

Triangle, represents the Deity and the Divine; the perpendicular measured by the number 4, the number of the Square, represents the Earth, the Material and the Human; and the hypothenuse, measured by 5, represents that nature which is produced by the union of the Divine and Human, the Soul and the Body; the squares, 9 and 16, of the base and perpendicular, added together, producing 25, the square root whereof is 5, the measure of the hypothenuse."

"And as in each triangle of Perfection," he adds, "one is three and three are one, so man is one, though of a double nature; and he attains the purposes of his being only when the two natures that are in him are in just equilibrium; and his life is a success only when it too is a harmony, and beautiful, like the great Harmonies of God and the Universe."

"Such, my Brother," he concludes, "is the TRUE WORD of a Master Mason; such the true ROYAL SECRET, which makes possible, and shall at length make real, the HOLY EMPIRE of true Masonic Brotherhood. GLORIA DEI EST CELARE VERBUM. AMEN." (Capital letters Pike's.)

Here therefore we have followed Nature into her most secret recesses and found the divinity of man. We have studied Geometry and have found the right-angled triangle, which expresses the truth that the square of the side subtending the right angle, is equal to the sum of the squares of the base and the perpendicular. We are told that the base represents the Divine; the perpendicular, the human; the hypothenuse, man, or the result. Geometry "the first and noblest of sciences," the Divine Truth of Masonry, studied under able masters, has thus led us to the bisexual, hermaphrodite deity, the representative of the

columns of the Lodge, the point within the circle, etc., etc.

But what is really the divine in man? what is the human? Can we find another expression for this base and perpendicular which will bring our present doctrine nearer the old pagan theories that we have been taught to revere, and in whose symbols enlightened Masons have ever found the true Masonic doctrine? Fortunately for us, Bro. Mackey explains this same right-angled triangle which represents the union of the divine and human in man; the triangle of the Deity, the Osiris, Isis and Har-oeri, of Bro. Pike.

"The right-angled triangle," he tells us, "is another form of this figure [the triangle], which is deserving of attention. Among the Egyptians, it was the symbol of universal nature, the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, their son, or the product of the male and female principle." (*Encyclopædia,* pp. 829, 830.)

"This symbol," he continues, "was received by Pythagoras from the Egyptians, during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely that the sum of the squares of the two shorter sides is equal to the square of the longest side — symbolically expressed by the formula that the product of Osiris and Isis is Horus" (the Har-oeri of Bro. Pike). (*Ibid.*)

Here then we may at length pause. Bro. Mackey reduces the solution of Bro. Pike to the old phallic formula. The divine in man, the base, is the male generative principle; the perpendicular, the human, is the female productive principle; the result of the union

is Horus or the child, the temple and God of Masonry, Man.

Let us summarize in a few words the substance of our chapter. We sought the God of Masonry, assured as we were, that Masonry had its own divine truth — its own deity. We entered the Lodge and found the symbol G, as distinctive of Masonry as the cross is of Catholicity. It meant G. O. D., the phallic pillars of the Lodge, and Geometry, the theology of Masonry. We were told that Deity in Masonry was the Builder, the Architect of the Universe, the superintendent under whom we too were builders: and having been previously informed that the idea of builder had been taken from the pagan mysteries, in which Deity was worshiped in the procreative faculties of Man, it was evident to us that the Deity of the Lodge could be none other than man. Still, as our readers might have doubted our deduction, we went to Masonry for fuller instruction. It bade us study Geometry, and Geometry bade us study Nature. We have done so. We have found that Nature might be called God. That the Universe was an emanation from God. That creatures were the actual, existent ideas of God. We discovered that the ancient sages called God the Soul of the Universe. That our brother Pythagoras identified Nature and God, making of Nature a great Deity, and Man a compendium of it. We were taught by the Kabbalists, our trusted theologians, that God and Nature were One; and hence that God and humanity were One. We were introduced to God identified with Reason; so that God was Reason, and Reason, God. Until finally, in the culminating lesson of Masonry, the last or Royal Secret, the Divinity of Man is clearly taught in the

geometrical formula of the right-angled triangle, that Osiris and Isis produce Horus; the generative and prolific powers of Nature produce the Universe; the union of Deity and Humanity gives birth to Divine Man, the old pagan theory which makes all the gods bi-sexual. Here we have natural religion, here the great revelation of Nature, here Masonry's New Testament, in which, not the Christian Jehovah, in Jesus Christ, but the "Unknown Father" of Masonry, the Kabbalistic Jehovah, in humanity, "has taken flesh and dwelt among us." God incarnate — Man Divine — not in Jesus Christ but in plain humanity, this is the Deity revealed by Masonry.

CHAPTER IX

American Freemasonry and the Kabbalistic Jehovah

From what Albert Pike has told us of the indifference of Masonry to the name of God, "the name being of the smallest consequence" (*Morals and Dogma*, p. 664), we might imagine that the Craft was utterly indifferent in the matter. And, indeed, in a certain sense it is; but only in a certain sense, that is, in *our* sense. As to the name which is given our God, whether it be Buddha, or Jupiter, or Zeus, or Osiris or any other, it is of the utmost unimportance; for our God is not the true Masonic Deity; and, as a name of false Deity, one appellation is as good as another. Bro. Mackey is consequently regretful that G, as a symbol, should be taken to represent Jehovah; and Bro. McClenachan would be inconsolable in calling Masonic Deity God, if G. O. D. did not express the phallic pillars of the Lodge. "They seem to present almost the only reason that can reconcile a Mason to the use of the initial 'G' in its conspicuous suspension in the East of the Lodge in place of the Delta." [1]

Masonry, therefore, is not as indifferent as it seems. Quite the contrary. When it comes, not to the name of God, for God is falsehood, but to the true name of Masonic Deity, all this apparent indifference is brushed aside; and, in season and out of season, persistently and

[1] *Vide, supra*, p. 152.

untiringly, it exhorts its adepts to press forward in the search of the true Word, the name of Deity which will reveal to them Divine Truth — the nature and essence of the Mason's God.

"The search after the Word," says Dr. Mackey (*Symbolism,* p. 304), "is an epitome of the intellectual and religious progress of the Order, from the period when, by the dispersion at Babel, the multitudes were enshrouded in the profundity of a moral darkness where truth was apparently forever extinguished. The true name of God was lost; his true nature was not understood; the divine lessons imparted by our father Noah were no longer remembered; the ancient traditions were now corrupted; the ancient symbols were perverted. Truth was buried beneath the rubbish of Sabaism, and the idolatrous adoration of the sun and stars had taken the place of the olden worship of the true God."

"The search for the Word — to find divine Truth — this and this only is a Mason's work, and the WORD is his reward." (*Symbolism,* p. 309.)

That this Word is "Jehovah," our author proves in his *Encyclopædia,* pp. 376-381. "Jehovah is," he says, "of all the significant words of Masonry by far the most important. Reghellini very properly calls it 'the basis of our dogma and of our mysteries.'" "In Hebrew," he continues, "it consists of four letters, יהוה, and hence is called the Tetragrammaton, or four-lettered name; and because it was forbidden to a Jew, as it is to a Mason, to pronounce it, it is also called the Ineffable or Unpronounceable name."

"In Masonry," he continues, "as in the Hebrew Mysteries, it was under the appellations of the Word, the True Word, or the Lost Word, the symbol of the

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knowledge of Divine Truth, or the true nature of God." (*Ibid.*)

Our reader will, therefore, realize what light upon the true nature of Masonic Deity, the meaning attached to this word by Masonry will give us, for the word is "the basis of Masonic dogma and Masonic mysteries."

Yet in spite of its paramount importance, some Masonic jurisdictions in this country and the Lodges of England have preferred other words to Jehovah as basis of Masonic dogma and as a summary of the Divine Truth of Masonry; but even this preference will aid us much in our study, for it will show us more and more clearly the trend of Masonic thought and theory.

"Although," says Dr. Mackey, "there is perhaps no point in the esoteric system of Masonry more clearly established than that the Tetragrammaton is the true omnific word, yet innovations have been admitted, by which, in some jurisdictions in this country, that word has been changed into three others, which simply signify Divine names in other languages, but have none of the sublime symbolism that belongs to the true name of God. It is true that the General Grand Chapter of the United States adopted a regulation disapproving of the innovation of these explanatory words, and restoring the Tetragrammaton; but this declaration of what might be called a truism in Masonry, has been met with open opposition or reluctant obedience in some places." (*Ibid.*, p. 380.)

Our readers are doubtless curious to know what three words have been adopted by Masonry as explanatory of Jehovah; and what word or words are so dear to Masonic hearts that they cling to them, reject-

ing Jehovah, even in spite of the truisms of the Craft and the authority of the General Grand Chapter.

They are Jah, the sun-god of the Syrians; On, the reputed sun-god of the Egyptians; and Bel or Baal, the fire-god of the Chaldeans, whose idolatrous worship was so grievously punished by Jehovah.

"Bel," says Dr. Mackey, (*Encyclopædia,* p. 112), "is the contracted form of Baal, and was worshiped by the Babylonians as their chief deity. The Greeks and Romans so considered and translated the word by Zeus and Jupiter. It has with Jah and On, been introduced into the Royal Arch system, as a representative of the Tetragrammaton, which it and the accompanying words have sometimes been ignorantly made to displace. At the session of the General Grand Chapter of the United States, in 1871, this error was corrected, and while the Tetragrammaton was declared to be the true omnific word, the other three were permitted to be retained as merely explanatory;" and presently he adds, "Belenus, the Baal of the Scriptures, was identified with Mithras and Apollo, the god of the sun."

Yet, "notwithstanding the explicit and unmistakable declaration of the founder of the English Royal Arch," says Dr. Mackey again, (*Encyclopædia,* p. 380), "that the Tetragrammaton is the omnific word, the present system in England has rejected it, and substituted in its place three other words, the second of which is wholly unmeaning."

Let those who see nothing objectionable in English and American Masonry, meditate a little on Dr. Mackey's revelations concerning the substitution of Baal for Jehovah as the word explanatory of Deity in Masonry. But when Jehovah is pictured as Bro.

Pike pictures Him, we should not be astonished that the Masonic conscience fights shy of the word, just as it does of G. O. D. But let us return to Dr. Mackey.

"From this, it will be evident," he says, "that Webb recognized the word Jehovah, and not the three other words which have since been substituted for it by some Grand Chapters in this country, and which, it is probable, were originally used by Webb as merely explanatory or declaratory of the Divine nature of the other and principal word. And this is in accordance with one of the traditions of the degree, that they were placed on the substitute ark around the real word, as a key to explain its signification." (*Encyclopædia,* pp. 380, 381.)

"To call anything else but this four-lettered name," he adds, "an omnific word — an all-creating and all-performing word — either in Masonry or in Hebrew symbolism, whence Masonry derived it, is to oppose all the doctrine of the Talmudists, the Kabbalists, and the Gnostics, and to repudiate the teaching of every Hebrew scholar from Buxtorf to Gesenius. To fight the battle against such odds is to secure defeat. It shows more of boldness than of discretion. And hence the General Grand Chapter of the United States has very wisely restored the word Jehovah to its proper place. It is only in the York and in the American Rites that this error has ever existed. In every other Rite the Tetragrammaton is recognized as the true word." (*Encyclopædia of Freemasonry,* p. 381).

We may rest satisfied, then, that Jehovah is the true Word, and that Reghellini was right when he made it the basis of Masonic doctrine and mysteries. You will understand what idea the founders of the Royal Arch degrees had of Jehovah, when they made Jah, the Syrian sun-god; On, the reputed

Egyptian sun-god; and Baal, the fire-god of the Chaldeans, the "explanations" of the name. You will realize the affectionate reverence for the name, cherished by English Masons and their American brethren who have rejected it, and who have substituted Baal in its place as the name of Deity! And, finally, you will sympathize with these ignorant and erring brethren in their crushing defeat, since the most approved sources of Masonic theology, the Talmudists, the Kabbalists, and the Gnostics are a unit in condemning them. Jehovah is the word. The Hebrew Jehovah of the Christians? No. It is the Kabbalistic Jehovah to be revealed by Dr. Mackey, and Lanzi, and Bro. Pike. They will show their ignorant brethren that their dread of Jehovah is baseless, and enlighten us further on the Deity of Masonry.

"Elsewhere," says Dr. Mackey, "I have fully alluded to the prevailing sentiment among the Ancients, that the Supreme Deity was bi-sexual, or hermaphrodite, including in the essence of his being the male and female principles, the generative and prolific powers of nature." . . . "They all taught that God, the Creator, was both male and female;" and then having stated that sex was to be understood in its philosophic sense of power, he concludes: "This idea, which was so extensively prevalent among all the nations of antiquity, has also been traced in the Tetragrammaton or name of Jehovah, with singular ingenuity by Lanci; and what is almost equally interesting, he has, by this discovery, been enabled to demonstrate what was, in all probability, the true pronunciation of the word." (*Symbolism*, pp. 185, 186.)

We shall therefore accompany Dr. Mackey and Lanzi in their great discovery, and afterwards deal

with the value of their demonstration. It is what Masonry teaches that interests us; if we deal with the foundations of its doctrine, it is merely for those who may need some assistance duly to appreciate them. Therefore, to the demonstration.

"The ineffable name," says Dr. Mackey, "the Tetragrammaton, the shem hamphorash — for it is known by all these appellations — consists of four letters, *yod, heh, vau,* and *heh,* forming the word יהוה . . ."

"Of these letters, the first, *yod,* is equivalent to the English *i,* pronounced as *e* in machine.

"The second and fourth letter *heh* is an aspirate and has here the sound of the English *h.*

"And the third letter *vau* has the sound of open *o.*"

"Now, reading these four letters, I, H, O, H, as the Hebrew requires, from right to left, we have the word יהוה, equivalent in English to IH-OH, which is really as near to the pronunciation as we can well come, notwithstanding it forms none of the seven ways in which the word is said to have been pronounced at different times by the patriarchs."

"But, thus pronounced," he goes on to say, "the word gives us no meaning, for there is no such word in Hebrew as *ihoh;* and as all the Hebrew names were significative of something, it is but fair to conclude that this was not the original pronunciation, and we must look for another which will give a meaning to the word.

"Now Lanci proceeds to the discovery of this true pronunciation, as follows:—

"In the Cabala, a hidden meaning is often deduced from a word by transposing or reversing its letters,

and it was in this way that the Cabalists concealed many of their mysteries."

"Lanci applied this Cabalistic mode to the Tetragrammaton, when he found that IH-OH, being read reversely, makes the word HO-HI.

"But in Hebrew, *ho* is the masculine pronoun, equivalent to the English *he*; and *hi* is the feminine pronoun, equivalent to *she*; and therefore the word HO-HI, literally translated, is equivalent to the English compound, HE-SHE; that is to say, the ineffable name of God in Hebrew, being read cabalistically, includes within itself the male and female principle; the generative and prolific energy of creation; and here we have, again, the widely-spread symbolism of the phallus and cteis, the lingam and the yoni, or their equivalent, the point within a circle, and another pregnant proof of the connection between Freemasonry and the ancient Mysteries."

"And here, perhaps," he continues, "we may begin to find some meaning for the hitherto incomprehensible passage in Genesis (i, 27): 'So God created man in his own image; in the image of God created he him; male and female created he them.' They could not have been 'in the image' of IHOH, if they had not been 'male and female.'" (*Symbolism,* pp. 187–189.)

Here, then, is the profound discovery of Lanci as revealed to the Brethren by Bro. Mackey; and here, again, is the God of Masonry, the Jehovah of the Kabbalists; explained by Jah, On, and Baal, reduced to the phallic formula of the Pagan gods, so that Bro. Mackey exclaims in rapture, "Behold another pregnant proof of the connection between Freemasonry and the ancient Mysteries"! And just as Bro. Pythagoras

exclaimed in the transports of his heart "Eureka," "I have found it" (*Ritualist,* p. 130), when he discovered that Deity could be represented by the right-angled triangle in which Osiris and Isis, the Sun and Nature, Heaven and Earth, the Divine and Human, by their union begot Horus, Har-oeri, man; so in like manner Bro. Mackey in the throes of the new discovery, gives utterance to a similar Eureka, "I have found how man is in the image of God; he is male and female; for, were he not such, he could not be in the image of the Kabbalistic Jehovah — the HE-SHE." Here, as Reghellini says, "is the basis of Masonic dogma and Masonic mysteries;" here is the nature and the essence of the God of Masonry.

But when we realize the desperate efforts made to wring this bi-sexual, this hermaphroditic meaning, out of the word Jehovah, we shall realize more and more the importance to Masonry of this sensual meaning. It is the veriest humbug to speak of the spiritual signification of sex as applied to this Deity, when the name of God is twisted and distorted to bring Jehovah on a par with sex represented as real and as material as it is with us. It is to trust too much to our credulity to speak of spiritual sex, when we are told at the same time that man would not be in the image of Jehovah, if he were not physically male and female; and that, without such distinction, Genesis would be unintelligible. Let us, however, pass on to the argument.

In the first place, therefore, both Lanci and our author are guilty of wilful deception when they make the *yod* of Jehovah, the vowel *I,* and the *Vav,* the vowel *O;* for they know that both of these letters are consonants and not vowels. And this we are told

plainly and correctly by our author himself in his *Encyclopædia*, pp. 377, 378.

"The Hebrew alphabet," he says, "consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he being previously made acquainted with the correct pronunciation of each word; and if he did not possess this knowledge, the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebrew, however, knew from practice the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of *a* in hat, hate, far, was, and that knt is pronounced knight." . . . "Now this incommunicable name of God consists of four letters, Yod, He, Vau, and He, equivalent in English to the combination JHVH. It is evident that these four letters cannot in our language be pronounced, unless at least two vowels be supplied. Neither can they in Hebrew. In other words the vowels were known to the Jew, because he heard the words continually pronounced, just as we know that Mr. stands for Mister, because we continually hear this combination so pronounced. But the name of God, of which these four letters are symbols, was never pronounced, but another word Adonai [Lord] substituted for it." Here, therefore, kind reader, you have the truth of the matter. You have four consonants, J H V H, and not IH-OH, as both Doctor Mackey and Mr. Lanci need for their wonderful transformation. There is, in Hebrew, no such word as Ih-oh, they tell us. True; we answer; but Ih-oh in no way represents the Hebrew consonants; and you are relying entirely

on the ignorance of your readers or their bad faith, when you make a substitution which you yourselves know to be utterly false. There is therefore no IH-OH to start with and, consequently, no HO-HI by reversal, no He-She to end with.

In the second place, on what principle of language is the Kabbalistic practice of reading words backwards justified? That exceptional cases may be found, we do not deny. Able was I ere I saw Elba, will read both ways; but how many sentences will do the same? From exceptional cases no rule is deducible. Reverse tar and you have rat; change the position of the letters and you have art. Are they the same? Alp will make pal and lap. Oh, a pal has a lap. Sublime mysticism! Part will give us trap and rapt; and so forth, and so forth. And what is true of English is equally true of all languages. Bro. Pike (*Morals and Dogma,* p. 699), asserts that "the reversal of the letters of words was, indeed, anciently common everywhere." But he fails woefully to prove so general an assertion. Exceptional cases, we admit; the rule we deny. Prove that Jehovah is an exceptional case.

Thirdly, Dr. Mackey himself derives the word from the verb הוה, *to be,* as do all Hebrew scholars. "The ineffable name," he says, "is derived from the substantive verb הוה, hayah, *to be,* and combining, as it does, in its formation the present, past and future significations of the verb, is considered as designating God in his immutable and eternal existence." (*Encyclopædia of Freemasonry,* p. 376).

Lastly, the Hebrew pronouns are not *ho* and *hi*; but *hua, hia,* in which the final aleph "is not orthographical merely, but radical." (Brown's *Dictionary of Gesenius*). The pronouns, therefore, consist of

three letters, not two; and by reversing them we shall have six letters, not four. Hua-hia reversed will give aih-auh, about as near Ho-Hi as the He-She of Masonry is to the true God.

Through all these windings, therefore, and through all this evident deception, Doctor Mackey and his guide, Lanci, take us, in revealing the great Masonic mystery of God's nature contained in the word Jehovah. Change the letters; read the word backwards; make two forms of the pronoun where there was but one; modify the forms of these pronouns; and behold you have the desired result. But by a similar process we know not what you could not have made out of it. We shall see later what Bro. Pike says the Kabbalists made out of it. To introduce the matter here would distract us from our theme.

"But the Kabbalists never made God bi-sexual," you may say; "for Bro. Pike expressly denies the fact." Slowly, kind reader, are you sure of what you say? Are you so positive that you understand Bro. Pike. He says that the Kabbalists did not attribute sexual characteristics to the Very Deity, but he has never said that these characteristics were denied Jehovah; and Jehovah is, as we have seen Bro. Mackey so clearly prove, the Deity of Masonry. Do not confound the two. With what it calls the Very Deity, the Absolute, Masonry is not concerned. It is the Pater Agnostos of the Gnostics; the Unknown and Unknowable of modern philosophasters. What can practical people have to do with this? But let us allow Bro. Pike to set forth his own ideas.

"Obtuse commentators have said," Bro. Pike affirms (*Morals and Dogma,* p. 765), "that the Kabalah assigns sexual characteristics to the Very

Deity. There is no warrant for such an assertion anywhere in the Sohar or in any commentary upon it. On the contrary, the whole doctrine of the Kabalah is based on the fundamental proposition that the Very Deity is Infinite, everywhere extended, without limitation or determination, and therefore without any conformation whatever. In order to commence the process of creation, it was necessary for Him, first of all, to effect a vacant space within Himself. To this end the Deity, whose Nature is approximately expressed by describing Him as Light filling all space, formless, limitless, contracts Himself on all sides from a point within Himself, and thus effects a quasi-vacant space, in which only a vestige of His Light remains; and into this circular or spherical space He Emits His Emanations, portions of His Light or Nature; and to some of these, sexual characteristics are symbolically assigned."

To deal with the mass of absurdities crowded into these and accompanying lines would require more space than our little volume can afford; we would merely call attention to a few points. The Very Deity of Bro. Pike is material; it is extended; it contracts itself; it makes vacant spaces within itself; it emits parts of itself. Existing thus in itself before Creation it is unknown and unknowable and has not even a name. Neither the Kabbalists nor the Masons, their pupils, have, consequently, as we have said, anything to do with its nature and essence. Bro. Pike and the Kabbalists can only tell us here that this primitive Deity is a sort of light filling all space; though the Brother, later in his volume, seems to look upon it as the all-pervading ether. But whatever it was, is a matter of no practical moment; the Deity of Masonry

is Jehovah. Is he bi-sexual? that is the question; and who is this Jehovah? What obtuse commentators have said about the Very Deity is no concern of ours.

"I AM, God said to Moses," Bro. Pike tells us (*Morals and Dogma,* pp. 848, 849), "that which Is, Was and Shall forever Be. But the Very God, in His unmanifested Essence, conceived of as not yet having created and as Alone, has no Name. Such was the doctrine of all the Ancient Sages, and it is so expressly declared in the Kabalah. יהוה, is the Name of the Deity manifested in a single act, that of Creation, and containing within Himself, in idea and actuality, the whole Universe, to be invested with form and be materially developed during the eternal succession of ages. As God never WAS NOT," continues Bro. Pike, "he never THOUGHT Not, and the Universe has no more had a beginning than the Divine Thought of which it is the utterance — no more than the Deity Himself. The duration of the Universe is but a point half way upon the infinite line of eternity; and God was not inert and uncreative during the eternity that stretches behind that point. The Archetype of the Universe did never not exist in the Divine Mind. The Word was in the BEGINNING with God and WAS God. And the Ineffable NAME is that, not of the Very Essence but of the Absolute, manifested as Being or Existence. For Existence or Being, said the Philosophers, is limitation; and the Very Deity is not limited or defined, but is all that *may possibly be,* besides all that is, was, and shall be." (Italics, etc., Pike's.)

Risum teneatis amici? Bro. Pike has boldly plunged into the difficult questions of essence and existence and the objective possibility of things, and lo!

he has gone to the bottom, not of them, but of absurdity. The Very Deity is, and was, and shall be; is and was and has been the possibility of all things; was, as we have seen, everywhere extended; contracted itself; emitted parts of itself; and yet had neither being nor existence, for it was infinite. "For Existence or Being, said the Philosophers, is limitation" !!! Bosh!

In this theory, therefore, the Deity of Masonry is something limited and finite. It is Jehovah; which, we are told, is not the name of the Very Deity, for that is infinite and has no name. It is the name of the Very Deity only as manifested by Being and Existence; and Being and Existence are, in Bro. Pike's philosophy, limitations. Jehovah, therefore, the God of Masonry, is identified with the emanations of Deity; for apart from the Very Deity and his emanations, there is and can be nothing. He is the Alpha and the Omega of Creation, the Beginning and the End. If we can therefore discover the Alpha and the Omega of Creation, we shall find the object of our search. The path of investigation lies plain and open before us; our guides will help us in our quest.

Now, examining the doctrine of the Kabbalists, there is nothing more evident than that man is the beginning of Creation and its completion. Man, therefore, is the Kabbalistic, the Masonic Jehovah; for while we have denied Bro. Mackey and Lanci the right of torturing, by their method, the word Jehovah into this bi-sexual meaning, we have objected merely to their manner of arriving at the meaning, and not to the meaning itself. Jehovah for the Kabbalists, as for Masons, is man.

For the Alpha, or first of the Divine emanations, according to the Kabbala, is Adam Kadmon or arche-

typal man, which contains in itself all the other emanations.

"In the Kabbalistic doctrine," says Bro. McClenachan (*Encyclopædia,* pp. 924, 925), "the name given to the first emanation from the Eternal Fountain was Adam Kadmon. It signifies the first man, or the first product of divine energy, or the Son of God." Adam Kadmon, the first emanation of primitive light which contracted itself to emit this Adam into the vacated space, is the son of God, and not Jesus Christ. This Adam Kadmon or archetypal man, was endowed by the Kabbalists with a body and hence with sex.

"To Adam Kadmon, the Idea of the Universe, the Kabalah assigns a human form," says Bro. Pike (*Morals and Dogma,* pp. 757, 758). "In this, Kether is the cranium, Hakemah and Binah the two lobes of the brain, Gedulah and Geburah the two arms, Tephareth the trunk, Netsach and Hod the thighs, Yesod the male organ, and Malkuth the female organ, of generation." This is the first emanation, the first man, the Son of God. This is the manifestation of the primitive Deity; this the Masonic Jehovah, for the primitive Deity is nameless; and, besides the primitive light and its emanations, nothing exists.

"The Idra Sutra says," Bro. Pike informs us (*Morals and Dogma,* p. 763): "The universe was out-formed in the form of Male and Female. Wisdom, pregnant with all that is, when it flowed and shone forth, shone altogether under the form of male and female. Hakemah is the Father, and Binah is the Mother; and so the two are in equilibrium as male and female, and for this reason, all things whatsoever are constituted in the form of male and female; *and if it were not so they would not exist.*"

Without dwelling on the fact that purely spiritual beings thus become an impossibility, that Angels are chimeras, and that the Very Deity itself, if it exist, must be male and female; we hasten on to study the relation that exists between Adam Kadmon and ourselves. Bro. Pike will enlighten us somewhat (*Morals and Dogma,* p. 760).

"As Man [the unit of Humanity]," he says, "is a microcosm, so Adam Kadmon is a macrocosm, containing all the Causates of the First Cause. . . . As the Material Man is the end and completion of all creation, so in the Divine Man is the beginning thereof. As the inferior Adam *receives* all things *from* all, so the superior Adam *supplies* all things *to* all. As the former is the principle of *reflected* light, so the latter is of *Direct* Light. The former is the terminus of the Light, descending; the latter its terminus, ascending. As Inferior man ascends from the lowest matter even to the First Cause, so the Superior Adam descends from the Simple and Infinite Act, even to the lowest and most attenuated Potence."

The relation, therefore, of each man to Adam Kadmon is that of the unit to the totality; of the individual to the race, to humanity. The individual, the material man is the completion and the end of the divine emanations, of which Adam Kadmon, the Divine Man, is the beginning. Each of us is the recipient of all, the reflected light of the manifested Godhead. Adam Kadmon, Jehovah, is for us, not we for him; for we are the end of which he is the beginning. Primitive light emitted him that he might communicate all to us. If he be divine, so much more are we.

In fact the name Jehovah is but the expression of the male and female principles of human nature.

"Adam," says Bro. Pike (*Morals and Dogma,* p. 771), "is the human Tetragram, which is summed up in the mysterious Yod of the Kabalah, image of the Kabalistic Phallus. Add to this Yod [י] the ternary name of Eve, and you form the name of Jehova, the *Divine* Tetragram, the transcendent Kabalistic and magical word, יהוה."

Take therefore man or the male human principle; add to it, Eve, or the female human principle; you have Adam and Eve, the progenitors of the human race, the divine Tetragram, Jehovah, the bi-sexual divinity of which we have been in search.

"Reversing the letters of the Ineffable Name, and dividing it," says Bro. Pike again, (*Morals and Dogma,* p. 849), "it becomes bi-sexual as the word YUD-HE or JAH is, and discloses the meaning of much of the obscure language of the Kabalah, and is The Highest of which the columns Jachin and Boaz are the symbol."

Now as we have already seen Jachin and Boaz are the phallic pillars of Masonry; Jehovah is, consequently, the Highest of that which they represent. But the Highest is evidently that in which Creation or Adam Kadmon is perfected; consequently Jehovah is identified with the procreative and prolific forces of man.

"'In the image of Deity,'" he continues, "we are told, 'God created the Man; Male and Female created He *them:*' and the writer, symbolizing the Divine by the Human, then tells us that the woman, at first contained in the man, was taken from his side. So Minerva, Goddess of Wisdom, was born, a woman and in armor, of the brain of Jove; Isis was the sister before she was the wife of Osiris, and within BRAHM,

the Source of all, the Very God, without sex or name, was developed Maya, the Mother of all that is. The WORD is the First and Only-begotten of the Father; and the awe with which the Highest Mysteries were regarded has imposed silence in respect to the Nature of the Holy Spirit. The Word is Light and the Life of Humanity."

Thus it is that no matter what road we take, whether we read Jehovah backwards or forwards, whether we make Adam the Yod, and add Eve; or whether we reverse Jehovah and make it Ho-Hi or Jah, one meaning and that the meaning of HE-SHE, stares us invariably in the face. And this He-She is not the Very God, the Very Deity, the Primal Being, for He has no name; but is His emanation, the Universe, and he who is Lord of the Universe, Man. In fact if we may believe Bro. Pike, it is man that makes God; not God, man.

"God acts by his works," he says, (*Morals and Dogma,* p. 736): "in heaven by angels; on earth by men. In the heaven of human conceptions, it is humanity that creates God; and men think that God has made them in his image, because they make Him in theirs."

We realize that our chapter should naturally terminate here; for we have proved our point that the Jehovah of the Kabbala is Man: Adam Kadmon, the Archetype, being humanity at large, human nature, the species; and plain Adam, or the individual, being the end for which the prototype, the son of God, emanated from the primal light. Adam joined to Eve makes the celestial Jehovah, the omnific word of Masonry; the individual man is the perfect work.

We have thought, however, that, as Bro. Mackey

has kindly consented to give us additional information on the difficult and abstruse subject of the primitive Deity and His emanations culminating in man, our readers would not object to further light. His exposition may differ somewhat from Bro. Pike's, but not in the main.

"The Supreme Being, say the Kabbalists," he tells us (*Encyclopædia,* p. 390), "is an absolute and inscrutable unity, having nothing without Him and everything within Him. He is called EN SOPH, 'The Infinite One.' In this infinitude he cannot be comprehended by the intellect, nor described in words intelligible by human minds, so as to make his existence perceptible. It was necessary, therefore, that, to render himself comprehensible, the En Soph should make himself active and creative. But he could not become the direct creator; because, being infinite, he is without will, intention, thought, desire, or action, all of which are qualities of a finite being only. The En Soph, therefore, was compelled to create the world in an indirect manner, by ten emanations from the infinite light which he was and in which he dwelt. These ten emanations are the ten Sephiroth or Splendors of the Infinite One, and the way in which they were produced was thus: At first the En Soph sent forth into space one spiritual emanation. This first Sephira is called Kether, 'the crown,' because it occupies the highest position. This first Sephira contained within it the other nine, which sprang forth in the following order: At first a male or active potency proceeded from it, and this, the second Sephira, is called Chocmah or 'Wisdom.' This sent forth an opposite, female or passive potency, named Binah, or 'Intelligence.' These three Sephiroth

constitute the first triad, and out of them proceeded the other seven. From the junction of Wisdom and Intelligence came the fourth Sephirah, called Chesed or 'Mercy.'" And so our author goes on through the ten.[1] The Kabbalistic God has lost none of His absurdities by the exposition of Dr. Mackey.

In the first place "he is an inscrutable unity," yet the Kabbalists distinguish that he "contains everything within him"; that he was "necessitated to create;" that he could not create "directly," but only "indirectly;" that he had to create "by ten emanations." How do they distinguish all this in the indistinguishable? How do they know all this of the unknowable? How were they able to tell Bro. Pike about the contraction of the En Soph and the mode of sending forth his emanations? And whence arose the necessity for En Soph of making himself comprehensible? if indeed we are in any wise justified in calling such a Deity Him, when in it there was neither will, nor thought, nor intention, nor desire, nor action, "all of which are qualities of a finite being only"? How could it act if it had no action? How suppose a necessity to act in infinite inertia? and as it alone was, there was nothing outside itself to call it into action, if indeed that which was essentially inert, could be called into act. And if thought, and desire, and action, are qualities of finite beings only; the Very Deity even now neither thinks, nor desires, nor acts; for the Very Deity is infinite and not finite, unless you hold that without being able to act, it nevertheless acted and made itself finite in its emanations. Absurdities heaped upon absurdities, to which there is no end!

[1] We have, in this paragraph and in a few other quotations, omitted various Hebrew characters as irrelevant.

And how, pray, was everything within him? How was action in inaction; will in the incapable of willing; thought in that which cannot think; determination and distinctness in the essentially and absolutely indeterminate and indistinct? And do you not see that you thus have effects superior to their total cause? for the knowing, thinking, willing, acting are infinitely superior to this absurd godhead, which can neither will, nor think, nor know, nor act. Ah! thus we become free-builders, Freemasons indeed, in this world, where we owe nothing to the Deity. We, Men, infinitely its superiors. But it created us? How? Blindly; by necessity of nature; without knowing, willing, intending, desiring. We cannot do its will, for it has none. We cannot adore it, for we are its superiors. We cannot love it with even the love of friendship; for it cannot love us in return. We can love the Adam Kadmon, the race, yes; but we should be stupid to go beyond. "The true objects of religion," says Bro. Pike (*Morals and Dogma,* p. 62), "are the SEEN."

"The Mason," he says again (p. 252), "is familiar with these doctrines of Philo: that the Supreme Being is a center of Light whose rays or emanations pervade the Universe; for that is the Light for which all Masonic journeys are a search, and for which the sun and moon in our Lodges are only emblems." . . . "That the world was created, not by the Supreme Being, but by a secondary agent, who is but his WORD (the Λόγος), and by types which are but his ideas, aided by an INTELLIGENCE, or WISDOM (Σοφία), which is one of His Attributes." To the Very Deity, therefore, we can owe nothing directly; if anything is due from us, our obligations are to the Word, the

Logos, the Adam Kadmon, who contains in himself, Bro. Pike has told us, "the Causates of all First Causes."

We are well aware that at times Bro. Pike seems to hold a different doctrine, and to assert free will, and thought, and action of God; but in these passages he is not speaking of the Very Deity, the Absolute; he is speaking of the Universe of emanations which have flowed from it. He reveres his masters too much to contradict their fundamental dogma and that of Masonry. A personal Creator, distinct from the Universe, intelligent, calling His creatures into being by the Omnipotence of His Will, is the Christian dogma rejected by the pagan sages, the Kabbalists and Bro. Pike. Whatever you suspect the Brother of, suspect him not of being Christian. But let us return to the emanations of Deity, the Sephiroth or Splendors as set forth by Bro. Mackey.

"These ten Sephiroth," he says, "are collectively denominated the archetypal man, the Microcosm, as the Greek philosophers called it, and each of them refers to a particular part of the body. Thus the Crown is the head; Wisdom, the brain; and Intelligence, the heart, which was deemed the seat of Understanding." Behold, kind reader, the Intellectual Change of Masonry. The heart, the affections are the supreme light of our path in life, for the heart is the seat of the Masonic Understanding. The desires of the heart are the Mason's reason; no words of mine are needed to point out the logical consequences.

"These three," continues our author, "represent the intellectual; and the first triad is therefore the Intellectual World. Mercy is the right arm, and Justice the left arm, and Beauty is the chest. These three represent moral qualities; and hence the second

triad is called the Moral World. Firmness is the right leg, Splendor the left leg, and Foundation the privates; and hence the third triad is called the Material World. Lastly, kingdom is the feet, the basis on which all stand, and represents the harmony of the whole archetypal man." (*Encyclopædia of Freemasonry,* pp. 391 sqq.)

Here, consequently, you have in man the ten divine emanations, and all equally divine; the foundation of all, the generative and prolific powers of Nature, as expressed in humanity. Nay if any of the emanations have supremacy, they are the generative powers; for these are the ninth emanation to which all the others are directed. The tenth adds nothing to its predecessors, but expresses the harmonious unity of all.

The generative powers are emanations of the moral world in man, yet are not included in it. They are the flower and fruit of Kabbalistic morality, yet unhampered by moral restrictions, because outside the moral sphere. They belong to the material, not to the moral world.

No wonder then that Masonic morality is not Christian. That which to us is the light of our moral path, the understanding, is, for the Mason, resident in the heart; and the desires of the flesh, the carnal passions of our frame, are a divine evolution or emanation of the moral world. No wonder that his deity, his Jehovah is bi-sexual, and that, as Bro. Mackey says (*Symbolism,* p. 188), "the Ineffable Name of God in Hebrew, being read cabalistically, includes within itself the male and female principle, the generative and prolific energy of creation;" and that "here we have again the widely-spread symbolism of the phallus and cteis, the lingam and the yoni, or their equivalent, the

point within a circle, and another pregnant proof of the connection between Freemasonry and the Ancient Mysteries."

But in Jehovah, read Kabbalistically or reversed, we have, for the initiates, even more; and had we not the explicit words of Bro. Pike, we should, true to our practice of asserting only what we can prove, have avoided even the suggestion of it, for our readers would have doubted our word. What is it that we have in Jehovah reversed, for Yahveh is only another reading of the word? We have Satan.

"The true name of Satan, the Kabalists say," asserts Brother Pike (*Morals and Dogma*, p. 102), "is that of Yahveh reversed; for Satan is not a black god, but the negation of God. The Devil is the personification of Atheism or Idolatry."

"For the Initiates," he goes on to say, "this is not a *Person,* but a *Force,* created for good, but which *may* serve for evil. *It is the instrument of Liberty or Free Will.* They represent this Force, which presides over the physical generation, under the mythologic and horned form of the God PAN; thence came the he-goat of the Sabbat, brother of the Ancient Serpent, and the Light-bearer or *Phosphor,* of which the poets have made the false Lucifer of the legend." (*Morals and Dogma,* p. 102.)

Whither has the tide of Masonic instruction irresistibly borne us? Yahveh, Jehovah, for as everybody knows, these are but different forms of the same name, Yahveh reversed, or read Kabbalistically, is to Bro. Mackey and Lanci, a bi-sexual Deity, a he-she; and now to Bro. Pike and his fellow initiates, it is converted into Satan, a force which presides over physical generation; a force for good but which may be

abused. Jehovah converted into man, was bad enough — behold him converted into Satan.

It is true that Bro. Pike may say that, after all, there is, in reality, no essential difference between the theory of Lanci and his own; for denying the personality of Satan, of Lucifer, and making him a Force presiding over generation, this Force or Yahveh, will naturally find its highest exponent in man. Jehovah in both theories will be, therefore, identified with man.

We must admit that, while willing and anxious to make any reasonable concession, we do not see clearly that the two theories are really identical; for a Force "presiding over generation," is not exactly "the generative force itself;" nay the expression seems, rather, to indicate a separate and directive agency. In which case the theories would be clearly different. But even if, by a benignant interpretation scarcely justified by the phraseology, we should admit the contention, the doctrine of Bro. Pike and the Kabbalists loses none of its objectionableness.

For, in the first place, if the theory be the same, why express it in so offensive a form? Why open up to ignorance, or malice, or moral foolhardiness (the Brethren may smile at the idea of anything immoral in this) the direct road to paying to Satan the worship given to Jehovah, for the Jehovah worshiped by the Craft is Jehovah reversed. And since, in the second place, the personal opinions of Bro. Pike and the Kabbalists exercise no influence in determining the reality and personality of Satan, for the Spirit so named has his existence and personality independent of them and of their thought, the worship given him is appalling to Christian hearts. The Brethren may

smile pityingly at our credulity and unenlightenment, but our words are directed to others besides the Brethren.

It is evident that this same doctrine of Satan-worship might evidently be deduced from the substitution in Masonry of Baal for Jehovah; for the Biblical opposition of the two is concealed from no one. But we might have been answered that this substitution had been reprobated by American Masons in general, and Jehovah restored as the name of Deity. The revelation of Bro. Pike that Satan is Jehovah, and Jehovah, Satan, shows that in the restoration all the interests of Baal were preserved; as was indeed evidenced by the other fact that Baal was ever and is still admitted as explanatory of Jehovah.

It is for this enlightenment that Masons have broken all the ties that bound them to the past; and, truly, how could such ties exist consistently with this enlightenment? Where is the Christian faith in such a heart, to whom God becomes Satan, and Satan a beneficent power, and this power devoid of personality, a mere force presiding over the sensual desires of man.

But, differ as we must, from Masonic doctrine, it is certainly the logical outcome of Kabbalistic principles. For Masons are Builders after the form of the Algabil or Master Builder of the Universe. Now according to these ancient Sages so revered by Masons, Deity is Builder in virtue of his generative principle, symbolized by Yod. "Yod," says Bro. Pike (*Morals and Dogma,* p. 792) "is termed in the Kabalah, the *opifex, workman* of the Deity."

"Adam is the human Tetragram," he says again (p. 771), "which is summed up in the mysterious Yod of the Kabalah, image of the Kabalistic Phallus." The

Free-Builder, therefore, the *Free*-Mason, for they are synonymous terms, is he in whom the force of physical generation is subject merely to his Free-Will. Call this force Jehovah, He-She; call it Baal, the God of Fire; call it Satan, or Lucifer, or the Serpent, and give it the worship due to the Deity, it is all one in the eyes of esoteric Masonry. Man free in the indulgence of his God-given passions, man whose understanding resides in his heart, man whose law is the law of sensual love, the man of deified human passions — such is the esoteric *Free*mason.

"If Œdipus," says Bro. Pike (*Morals and Dogma*, p. 732) "in place of *slaying* the Sphynx, had *conquered* it, and driven it into Thebes harnessed to his chariot, he would have been King, without incest, calamities, or exile. If Psyche, by submission and caresses, had persuaded Love to reveal himself, she would never have lost him. Love is one of the mythological images of the grand secret and the grand agent, because it expresses at once an action and a passion, a void and a plenitude, an arrow and a wound. The initiates ought to understand this, and, lest the profane should overhear, Masonry never says too much."

Where Bro. Pike denies us light, Bro. McClenachan is kinder; and, without saying too much, will tell us that the very name of man (Adam) expresses sensual love, thus confirming what Bro. Pike told us in speaking of the human tetragram.

"In Hebrew, the fire of love, which burns in the South," says Bro. McClenachan, "is *are*, to burn. On Egyptian monuments, and in their temples, the flesh of man is painted red, and that of woman yellow. . . . Man's name in Hebrew signifies red, and as

the image of fire is love, it is the universal tie of beings from breast to breast." (*Encyclopædia,* p. 941.)

"Man, or the male principle, symbolized by ardent fire, was represented by red, and the female principle, identified with the idea of light or flame, was represented by yellow or light-colored earth, over which the swift-footed messenger bears the tidings of a Mason's distress, and the return of obligatory succor. This light of the fire, the female of divine beauty, the Egyptian Venus, was called Athor, signifying dwelling of Horus." (*Ibid.*)

Had Œdipus been wise and not destroyed the Sphynx, the symbol of secret and sublimer knowledge, but mastered it; had he entered into the divine nature of man as revealed in the mysteries, his marriage to his mother need not have offended his moral sense or provoked the anger of the gods; for Isis, or Nature, was the sister of Osiris, as well as his wife; Juno was the sister and wife of Jupiter. Had Psyche studied the Kabbalists, she would not have been curious to know the identity of her lover, for it mattered little that he was the husband of Venus. To the "Children of Light," the offspring of the fire and the flame, the possessors of the Royal Secret, such matters are not to be judged by the false standards of the profane. "SANCTA SANCTIS, we repeat again," says Bro. Pike (*Morals and Dogma,* p. 772): "the Holy things to the Holy, and to him who is so, the mysteries of the Kabalah will be holy. Seek and ye shall find, say the Scriptures: knock and it shall be opened unto you. If you desire to find and to gain admission to the Sanctuary, we have said enough to show you the way. If you do not, it is useless for us to say more, as it has been useless to say so much."

Subscribing perfectly, for once at least, to the sentiments of Bro. Pike, as expressed in these last two sentences, we close our chapter. *"Sancta Sanctis";* we know the holy things of Masonry; we know the nature and essence of its God.

CHAPTER X

American Freemasonry and the Human Soul

When the candidate, seeking light, knocked at the door of Masonry, he was assured that he would be taught Divine Truth — the truth of God and of the human soul — the nature and essence of both. We have seen what Masonry has to tell him about God; let us now study what it has to reveal to him regarding the human soul.

With respect to various questions concerning the soul, Bro. Albert Pike informs us (*Morals and Dogma,* pp. 76, 77), that humanity at present takes little interest in them.

"To the ancients," he says. "it [the light] was an outflowing from the Deity. To us, as to them, it is the apt symbol of truth and knowledge. To us, also, the upward journey of the Soul through the Spheres is symbolical; but we are as little informed as they whence the soul comes, where it has its origin, and whither it goes after death. They endeavored to have *some* belief and faith, *some* creed, upon those points. At the present day, men are satisfied to think nothing in regard to all that, and only to believe that the soul is a *something* separate from the body and out-living it, but whether existing before it, neither to inquire nor care. No one asks whether it emanates from the Deity, or is created out of nothing, or is generated like the body, and the issue of the souls of

the father and the mother. Let us not smile, therefore, at the ideas of the ancients until we have a better belief; but accept their symbols as meaning that the soul is of a Divine nature, originating in a sphere nearer the Deity, and returning to that when freed from the enthralment of the body; and that it can only return there when purified of all the sordidness and sin which have, as it were, become part of its substance, by its connection with the body."

Bro. Pike in his generalization that men to-day are not concerned in the origin of the soul, whence it comes, and whither it goes, seems to look upon some hundreds of millions of Christians as an item not worth considering; for all of these ask precisely these questions and receive from Christianity a definite answer, and are not satisfied unless they receive such answer. Every Catholic, every well-instructed Protestant child, knows that its soul was created by God; knows that it was created to know, love and serve God, and by observing His law, save itself. It knows, moreover, of its eternal destiny of approbation and happiness, or reprobation and unhappiness. Strange, that people should seek light in Masonry which admits its ignorance on such fundamental points! Strange that they should abandon the certain for the professedly uncertain!

But let us not hurry too fast. Does Masonry leave its initiates uninstructed on these points? Far from it. It has its own theory, and it will teach it. If it seems to skim lightly over these matters, it is merely to unsettle antecedent faith, should its candidate have any, in order to substitute its own creed. When it comes to the upbuilding of its own theories, its tone is that of a master. Accept, it says, the symbols

of the ancient sages; lay firmly in your heart the foundations of Masonic doctrine that the soul is of a Divine Nature; that it originated in a sphere nearer the Divinity; that it is an emanation from it; that it will return to be re-absorbed into it after death; that it must be purged from sin; that sin cannot be avoided, is in fact, connatural to mortal existence, since, by the soul's union with the body, sin becomes, as it were, a part of its substance; that sin is hence attributable to the body and not to the soul. Admit all this without a word of proof, and Masonry will build wide, and deep, and high, on your Masonic credulity.

What, therefore, is the Masonic theory of the soul? On page 570 of his *Morals and Dogma,* Bro. Pike denies in plain terms that we can form any idea of the immaterial. He had already asserted on the preceding page that only the material can exist. It would seem therefore that he must consistently hold that the soul is material. "Nor have we the capacity to form in ourselves," he says (*Morals and Dogma,* p. 570), "any idea of that which is immaterial. We use the word, but it conveys to us only the idea of the absence and negation of materiality; which vanishing, Space and Time alone, infinite and boundless, seem to us to be left."

"Our greatest difficulty is," he says again (*Morals and Dogma,* p. 569), "that language is not adequate to express our ideas; because our words refer to things, and are images of what is substantial and material. If we use the word 'emanation,' our mind involuntarily recurs to something material, flowing out of some other thing that is material; and if we reject the idea of materiality, nothing is left of the emanation but an unreality. The word 'thing' itself

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suggests to us that which is material and within the cognizance and jurisdiction of the senses. If we cut away from it the idea of materiality, it presents itself to us as *no* thing, but an intangible unreality, which the mind vainly endeavors to grasp. Existence and Being are terms that have the same color of materiality; and when we speak of a Power or Force, the mind immediately images to itself one physical and material thing acting upon another. Eliminate that idea; and the Power or Force, devoid of physical characteristics, seems as unreal as the shadow that dances on a wall, itself a mere absence of light; as spirit is to us merely that which is *not* matter."

Confounding, as Bro. Pike does, the intellect with the imagination, he stumbles around blindly in all directions. We cannot imagine an immaterial being any more than, with the eye, we can see one. The object proportioned to each of the faculties, sight and fancy, is material. Not so, however, with the intellect. With this we can soar beyond the realms of the sensible. We can know the virtues in themselves, honesty, justice, kindness. We can generalize, and know e. g. humanity in general. We can know what is possible: what could exist, but never existed nor will exist. We can know, even according to our author, the infinite. No mere material sense can have these for object.

The intellect is of another order and inherent in the soul alone. Pike confounds, moreover, words negative in form and negative in sense, with words negative in form and positive in sense. To say "he did nothing" is quite different from saying he told an untruth. Both forms contain a negation, but both are not purely negative. It is true that, logically, the soul,

according to Bro. Pike, should be material, since, as we shall see, it is an emanation from the Very Deity which is "extended through all space," "contracts itself," "emits parts of its substance." Matter alone is subject to such modifications. But be not astonished should the Brother wheel completely around when it suits his purpose, and, without a word of explanation, inform us that the soul of man is immaterial.

"In the Beginning," he says (*Morals and Dogma,* p. 582), "the Universe was but One Soul. He was The All, alone with Time and Space and Infinite as they. . . . He had this Thought: '*I Create man, whose Soul shall be my image, and he shall rule.*' And lo! *Man,* with senses, instinct, and a reasoning mind!"

"— And yet not Man!" he continues, "but an *animal* that breathed, and saw, and thought: until an immaterial spark from God's own Infinite Being penetrated the brain, and became the Soul: and lo, Man the Immortal! Thus, threefold, fruit of God's thought, is Man; that sees and hears and feels; that thinks and reasons; that loves and is in harmony with the Universe."

Here therefore we have the threefold man; the sensitive man, the rational man, the divine man: yet, for all that, Man, in as much as in the image of God, is a mere animal. I create man in my image, said God. "And behold man with senses, instinct and a reasoning mind — and yet not Man! but an animal that breathed, and saw, and thought," says Bro. Pike. It is the spark from God's own Being that is properly man's soul. This ray is something, therefore, entirely separable and distinct from the sensitive and

rational soul of man; for man felt and thought before receiving it. Man, consequently, even thinking and reasoning is, according to our author, only an animal; even thinking and reasoning, his actions are not truly those of man, for they become such only by the reception of the spark of the Divinity.

Ah! reason! reason! You that Masonry pretends to make so much of, behold how you are dethroned and placed in the rank of brutes, when it suits the purposes of the Craft! You do not constitute man, *man*. It is another principle; a direct ray from the Deity, distinct from you, that enters our brain and becomes our soul: and this will leave our brain again; and leave you to constitute, if you can, the breathing animal as before.

And the moral effects of this doctrine? The Divine ray cannot sin. The Deity cannot do wrong. A mere breathing animal, on the other hand, is not morally responsible. Man, indeed, is responsible; but he is responsible as man; and that which constitutes him man, is Divine, and hence sinless. But more of this later.

Conformably, therefore, to this Divine theory of the soul, it existed before its union with the body. "This opinion of the pre-existence of souls, as pure and celestial substances, before their union with our bodies, to put on and animate which they descend from Heaven," says Bro. Pike (*Morals and Dogma*, p. 440), "is one of great antiquity. A modern Rabbi, Manasseh Ben Israel, says it was always the belief of the Hebrews. It was that of most philosophers who admitted the immortality of the soul: and therefore it was taught in the Mysteries; for, as Lactantius says, they could not see how it was possible that the soul

should exist after the body, if it had not existed before it, and if its nature was not independent of that of the body. The same doctrine was adopted by the most learned of the Greek Fathers, and by many of the Latins: and it would probably prevail largely at the present day, if men troubled themselves to think upon this subject at all, and to inquire whether the soul's immortality involved its prior existence."

"Some philosophers," he continues, "held that the soul was incarcerated in the body, by way of punishment for sins committed by it in a prior state. How they reconciled this with the same soul's unconsciousness of any such prior state, or of sin committed there, does not appear. Others held that God, of his mere will, sent the soul to inhabit the body. The Kabalists united the two opinions. They held that there are four worlds, Aziluth, Briarth, Jezirath, and Aziath; the world of emanation, that of creation, that of forms, and the material world; one above and more perfect than the other, in that order, both as regards their own nature and that of the beings who inhabit them. All Souls are originally in the world Aziluth, the Supreme Heaven, abode of God, and of pure and immortal spirits. Those who descend from it without fault of their own, by God's order, are gifted with a divine fire, which preserves them from the contagion of matter, and restores them to Heaven as soon as their mission is ended. Those who descend through their own fault, go from world to world, insensibly losing their love of Divine things, and their self-contemplation; until they reach the world Aziath, falling by their own weight. This is a pure Platonism, clothed with the images and words peculiar to the Kabalists."

To read Bro. Pike, one should imagine that there was a consensus of the most learned Greek Fathers of the Church in favor of the pre-existence of souls, when the fact is emphatically the contrary. Origen alone held an opinion reprobated and condemned by the rest; and not one Latin Father ever shared it. How trustworthy Bro. Pike is, may be gleaned from frequent specimens of the same nature! The impossibility of understanding the after immortality of the soul independently of an immortality preceding, is absurd for Bro. Pike, who holds that every thought, every will, every action will subsist throughout the ages once that it exists. Does he hold that the thought we now have, the action which, for the first time, we now perform pre-existed from eternity? If he does, the absurdity of one theory will be the best refutation of the other.

And yet with all this pre-existence and Divinity, what a sorry picture he draws of the Divine in man! "If there be nothing of the Divine in man," he asks, (*Morals and Dogma,* p. 857), "what is he, after all, but a more intelligent animal? He hath no fault or vice which some beast hath not; and therefore in his vices he is but a beast of a higher order; and he hath hardly any moral excellence, perhaps none, which some animal hath not in as great a degree — even the more excellent of these, such as generosity, fidelity and magnanimity."

Bro. Pike, we confess, has a queer way of arriving at the divine in man. Compare man, he says, with animals who are considered his inferiors. Weigh vices against vices and virtues against virtues. In vices, the beasts are his equals, and in virtues, his superiors: therefore there must be something divine in man. In-

stead of proving the divine, dear Brother, you prove the beast; and instead of proving man to be a better animal, you manifestly make him a worse one.

"As the matter is far above our comprehension," he says again (*Morals and Dogma*, p. 858), "and in the Hebrew Genesis the words that are used to express the origin of things are of uncertain meaning, and with equal propriety may be translated by the word 'generated,' 'produced,' 'made,' or 'created,' we need not dispute or debate whether the Soul or Spirit of man be a ray that has emanated or flowed forth from the Supreme Intelligence, or whether the Infinite Power hath called each into existence from nothing, by a mere exertion of Its will, and endowed it with immortality, and with intelligence like unto the Divine Intelligence: for, in either case it may be said that in man the Divine is united to the Human. Of this union the equilateral Triangle inscribed within the Square is a Symbol."

"We see the Soul, Plato said," he continues, "as men see the statue of Glaucus, recovered from the sea wherein it had lain many years — which viewing, it was not easy, if possible, to discern what was its original nature, its limbs having been partly broken and partly worn and by defacement changed, by the action of the waves, and shells, weeds, and pebbles adhering to it, so that it more resembled some strange monster than that which it was when it left its Divine Source. Even so, he said, we see the Soul, deformed by innumerable things that have done it harm, have mutilated and defaced it. But the Mason who hath the ROYAL SECRET, can also with him argue, from beholding its love of wisdom, its tendency toward association with what is divine and immortal, its larger

aspirations, its struggles, though they may have ended in defeat, with the impediments and enthralments of the senses and the passions, that when it shall have been rescued from the material environments that now prove too strong for it, and be freed from the deforming and disfiguring accretions that here adhere to it, it will again be seen in its true nature, and by degrees ascend by the mystic ladder of the Spheres, to its first home and place of origin."

The initiate does not debate the words of Genesis: no; he accepts without debate and swallows whole, the Kabbalistic theory of emanations. But to him, whether the creature is a particle of Deity and hence one with the Divine Substance; or is called into being out of the abyss of nothingness, and hence is totally distinct from the Divine Substance, is the merest of bagatelles; for, in both cases we have the union of the Divine and the Human! In the former case the two are one and identified; in the latter, they are distinctly two and not identified;— such trifles do not ruffle the placid surface of an intellect Masonically enlightened.

Poor Divinity, however, abiding in man, defaced by time, defaced by passion, defaced by matter! Matter, too, is an emanation from this same Deity; is identified, too, with this same Deity; and yet it degrades, and defaces, and deforms, the ray of Divine fire that penetrates our brain and becomes our soul! Wonderful enlightenment! No wonder that Bro. Mackey goes almost into hysterics at the thought of making such enlightenment the common property of our race. "Withdraw from Freemasonry its symbolism," he says (*Symbolism of Freemasonry*, p. 72), "and you take from the body its soul, leaving behind nothing but a

lifeless mass of effete matter, fitted only for a rapid decay."

Yet defaced and degraded as the soul may be; wallow as it may in the mire of vice, of one thing Bro. Pike is certain: there is no Hell. In manifesting this doctrine to us, Bro. Pike will at the same time reveal a literary discovery.

"Commentaries and studies have been multiplied upon the Divine Comedy, the work of Dante," he says (*Morals and Dogma,* p. 822), "and yet no one, so far as we know, has pointed out its especial character. The work of the great Ghibellin is a declaration of war against the Papacy, by bold revelation of the Mysteries. The Epic of Dante is Johannite and Gnostic, an audacious application, like that of the Apocalypse, of the figures and numbers of the Kabalah to the Christian dogmas, and a secret negation of everything absolute in these dogmas. His journey through the supernatural worlds is accomplished like the initiation into the Mysteries of Eleusis and Thebes. He escapes from the gulf of Hell over the gate of which the sentence of despair was written, by reversing the positions of his head and feet, that is to say, by accepting the direct opposite of the Catholic dogma; and then he reascends to the light, by using the Devil himself as a monstrous ladder. Faust ascends to Heaven, by stepping on the head of the vanquished Mephistopheles. Hell is impassable for those only who know not how to turn back from it. We free ourselves from its bondage by audacity."

It is not audacity, Bro. Pike, but the kind of audacity that will free us from Hell. It is not the audacity which consists in putting our feet where our head should be and vice versa, but keeping our head and

feet in proper position as God intended that they should be, thus following our nature as God purposed, and not Kabbalistically reversing it. It is worse than you think to go head foremost into Hell. You are not likely to get a chance afterwards to reverse your position. We praise a reasonable audacity; we blame unreasoning rashness. The matter is far too important to be settled by a careless shrug of the shoulders or a sneer. Our thought does not make Heaven or Hell, our thought does not destroy them, any more than our thought makes or destroys the reality of ourselves or of the world around us. Christian Scientists may hold the contrary; but sickness comes to every one, and Death reaps his harvest among those who deny his existence; immortality on earth is not dependent on our mere belief that we shall live forever happy here. Weigh well the motives, then, which sustain a similar belief regarding life beyond the portals of the tomb.

The doctrine of Masonry in regard to the soul is, therefore, succinctly put by Bro. Pike (*Morals and Dogma,* p. 533): "The Soul of Man is immortal; not the result of organization, nor an aggregate of modes of action of matter, nor a succession of phenomena and perceptions; but an Existence, one and identical, a living spirit, a spark of the Great Central Light, that hath entered into and dwells in the body; to be separated therefrom at death, and return to God who gave it: that doth not disperse or vanish at death, like breath or a smoke, nor can be annihilated; but still exists and possesses activity and intelligence, even as it existed in God, before it was enveloped in the body."

This was the doctrine of the Gnostics and it is given in a little more general form by our author (*Morals and Dogma,* p. 248): "Emanation from the

Deity of all spiritual beings, progressive degeneration of these beings from emanation to emanation, redemption and return of all to the purity of the Creator; and, after the re-establishment of the primitive harmony of all, a fortunate and truly divine condition of all, in the bosom of God; such were the fundamental teachings of Gnosticism."

How flattering and consolatory all this is to human passion and human frailty, there is no one who does not see! The question, however, is not this. The question is: *Is it true?* It is not hard to frame systems even more subservient to our appetites; but the approval of our lower nature is no guarantee of truth.

Bro. Pike admits sin and admits the need of purifying the soul. He has not yet, however, told us the process of purification. We were indeed taught it in the "Shock of Entrance;" but we were simple then, and did not understand.

"There is to be," says Mackey's *Masonic Ritualist,* p. 23, "not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life. And hence it was that among the old Greeks the same word signified both to die and to be initiated. But death to him that believes in immortality is only a new birth."

"Initiation," says Bro. Pike, "was considered to be a mystical death; a descent into the infernal regions, where every pollution, and the stains and imperfections of a corrupt and evil life were purged away by fire and water; and the perfect Epopt was then said to be regenerated, new-born, restored to a renovated existence of life, light and purity; and placed under the Divine Protection." (*Morals and Dogma,* p. 373.)

What Baptism is in Christianity, Initiation is in Masonry; nay it is more: for in Christianity, the baptized soul may, by its own fault, be lost; in Masonry, the regenerated soul begins its immortal life.

"Thus earth, which binds many in chains," says Bro. Pike (*Morals and Dogma,* p. 144), "is to the Mason both the starting-place and goal of immortality. Many it buries in the rubbish of dull cares and wearying vanities; but to the Mason it is the lofty mount of meditation, where Heaven, and Infinity, and Eternity are spread before him and around him. To the lofty-minded, the pure, and the virtuous, this life is the beginning of Heaven, and a part of immortality."

To read this passage of Bro. Pike one would imagine the Mason busied continually, like some hoary anchorite of the desert, in deep meditation on the truths of eternity; but the poetic faculty was at times strong within the Brother, and tinged with romance even his serious writings. "His standing as a Masonic author and historian," says Bro. McClenachan (*Encyclopædia,* p. 993), "and withal as a poet, is most distinguished, and his untiring zeal is without a parallel."

Such is the doctrine of Masonry touching the human soul: A doctrine split up and divided among many degrees, and manifested, little by little, as wondrous wisdom to the initiate, when he can find it with less labor and in beautiful clearness and order in the *Jewish Encyclopædia* (Funk & Wagnalls Co.) Vol. III, p. 476, under the word "Cabala."

"The psychology of the Cabala," says the author of the article, "is closely connected with its metaphysical doctrines. As in the Talmud so in the Cabala, man is represented as the sum and the highest pro-

duct of Creation. The very organs of his body are constructed in the mysteries according to the highest wisdom: but man proper is the soul; for the body is only the garment, the covering in which the true inner man appears. The soul is threefold, being composed of Nefesh, Ruah and Neshamah; Nefesh corresponds to the Asiyyatic world, Ruah to the Yeziratic, and Neshamah to the Beriatic. Nefesh is the animal, sensitive principle in man, and as such is in immediate touch with the body. Ruah represents the moral nature; being the seat of good and evil, of good and evil desires, according as it turns towards Neshamah or Nefesh. Neshamah is pure intelligence, pure spirit incapable of good or evil; it is pure divine light, the climax of soul-life. The genesis of these three powers of the soul is, of course, different. Neshamah proceeds directly from Divine Wisdom, Ruah from the Sefirah (emanation) 'Beauty;' and Nefesh from the Sefirah, Malkut, 'Dominion.' Aside from this trinity of the soul there is also the individual principle; that is the idea of the body with the traits belonging to each person individually, and the spirit of life which has its seat in the heart. But as these last two elements no longer form part of the spiritual nature of man, they are not included in the divisions of the soul."

"The Cabalists explain the connection between soul and body as follows: All souls exist before the formation of the body, in the suprasensible world, being united in the course of time with their respective bodies. The descent of the soul into the body is necessitated by the finite nature of the former; it is bound to unite with the body in order to take its part in the Universe, to contemplate the spectacle of Creation, to become conscious of itself and its origin, and

finally to return, after having completed its tasks in life, to the inexhaustible fountain of light and life in God."

"When Neshamah ascends to God, Ruah enters Eden to enjoy the pleasures of paradise, and Nefesh remains in peace on earth. This statement, however, applies only to the just. At the death of the godless, Neshamah being stained with sins encounters obstacles that make it difficult for it to return to its source; and until it has returned, Ruah may not enter Eden and Nefesh finds no peace on earth. Closely connected with this view is the doctrine of the transmigration of the soul on which the Cabala lays great stress. In order that the soul may return to its source, it must previously have reached full development of all its perfections in terrestrial life. If it has not fulfilled this condition in the course of one life, it must begin all over again in another body, continuing until it has completed its task. The Lurianic Cabala added to metempsychosis proper the theory of the impregnation of souls; that is, if two souls do not feel equal to their tasks, God unites both in one body, so that they may support and complete each other, as, for instance, a lame man and a blind one may conjointly do (compare the fable in Sanh. 91a, b). If one of the two souls needs aid, the other becomes, as it were, its mother, bearing in its lap and nourishing it." [1]

We have quoted the passage in full in order to give our readers a clear and connected view of Kabbalistic doctrine in regard to the human soul, without intending to assert that Masonry accepts the theory in every

[1] Cfr. also *Die Kabbalah. Einführung in die jüdische Mystik und Geheimwissenschaft. Von Dr. Erich Bischoff.* Leipzig, 1903, pp. 63, sqq.

detail. That it accepts the main points, we have shown from the writings of Albert Pike. We do not intend to assert more, for we have no time to prove more.

The soul, therefore, of man, in the light of Masonic illumination, is an emanation from God, a spark of the Divine fire, and hence itself Divine; a spark which enters the human brain and constitutes the human soul. This soul is above reason, and distinct from reason, which belongs to the animal man. Reason, consequently, is not the true guide of man, either as regards truth or as regards morality; for man is man in virtue of his Divine principle and not of reason. This Divine part of man, however, entering into the brain and uniting itself to the three other parts of the living principle in man, or more properly, the three other inferior living principles, viz: the lowest soul by which man sees and feels, the middle soul or principle of affection, the higher soul or intelligence, becomes defiled by union with matter. Sin becomes, as it were, "a part of its substance." From this defilement, in order to return to its source, it must be freed. And here is the inestimable benefit of Masonry. There are two ways back to the Divine source. One a short and flowery way, the way of the enlightened, the elect, by *initiation,* which is a purification of the inner and Divine man; initiation, by which all the pollutions of the past are washed away, and the "Children of light," the light of the Kabbala which leads directly to the Primitive and Eternal Light, begin their immortal existence secure that at death the Divine spark will immediately return to its source, and the lower principles of life be at rest on earth. The other way is a long and difficult way of purification in another life, by

which the godless soul who has not known Jehovah as the He-She; who has led an unnatural life by warring against his instincts here; who has, consequently, gotten the worst of the deal during his mortal existence, and that without fault on his part, has to satisfy the justice of the Masonic deity; who will not permit re-absorption, until, little by little, the Divine spark is purified and restored to its primal nature. And so, after all, the eternal harmonies are restored, and sin is utterly destroyed; and Hell is but a bugbear invented to terrify timid souls. Audacity must win the day. Like Dante we must reverse the position of our head and feet, and admit the opposite of papal doctrines regarding Hell. Thus will the acacia flourish over our graves, the symbol of initiation, innocence and immortality, and the mysteries of human life and the human soul, of the here and the hereafter, receive their Masonic solution. And all this on the word of Mysteries whose very origin is unknown! "Where the Mysteries originated is not known," says Bro. Pike (*Morals and Dogma,* p. 353, 354). "It is supposed that they came from India, by the way of Chaldæa, into Egypt, and thence were carried into Greece. Wherever they arose, they were practised among all the ancient nations; and, as was usual, the Thracians, Cretans, and Athenians each claimed the honor of invention, and each insisted that they had borrowed nothing from any other people." Are such the foundations of your Masonic assurance that you have solved the problem of the human soul aright? And what do you really know, after all, of these ancient mysteries? for though in higher Masonic degrees, the Kabbala is the Bible; Masonry, as we have seen, goes beyond the Kabbala and refers us to the Mysteries.

What do you really know of the Mysteries? Little of certainty, and much of mere theory.

"In the first place, I contend," says Dr. Mackey, "that in the very earliest ages of the world there were existent certain truths of vast importance to the welfare and happiness of humanity, which had been communicated — *no matter how,* but, most probably, by direct inspiration from God to man."

"These truths," he continues, "principally consisted in the abstract propositions of the unity of God and the immortality of the soul." (*Symbolism of Freemasonry,* p. 12).

"No matter how:" yes, Doctor, it matters much how. You ask from us our here and our hereafter, in return for Masonic enlightenment; it matters everything how Masonry obtained it. Though you claim identity of purpose with the pagan mysteries, you do not claim descent from them. You know that these mysteries were communicated like your own to initiates under oath, and that it was more than their life was worth to reveal them. So, Noel (*Dict. de la Fable*), quoted by you, tells us. Mysteries, he says, were "secret ceremonies which were practised in honor of certain gods, and whose secret was known to the initiates alone, who were admitted only after long and painful trials, which it was more than their life was worth to reveal." (*Encyclopædia,* p. 513). Remember, Doctor, that you are not as fortunate as ourselves in having books written for the instruction of initiates, like your own, and Bro. Pike's, and those of so many other Masonic authors. And this you yourself in the clearest of terms confess.

"And then, for the pre-historic era," you say (*Encyclopædia,* p. 297), "that which connects it [Ma-

sonry] with the mysteries of the pagan world, and with the old priests of Eleusis, Samothrace, or of Syria,— let us honestly say that we now no longer treat of Freemasonry under its present organization, which we know did not exist in those days, but of a science peculiar, and peculiar only, to the Mysteries and to Freemasonry,— a science which we may call Masonic symbolism, and which constituted the very heart-blood of the ancient and the modern institutions, and gave to them, while presenting a dissimilarity of form, an identity of spirit."

Now, kind reader, pay special attention to the following admissions:

"And then, in showing the connection and in tracing the germ of Freemasonry in those pre-historic days, *although we shall be guided by no documents, and shall have no authentic spoken or written narratives on which to rely,* we shall find fossil thoughts embalmed in those ancient intellects precisely like the living ones which crop out in modern Masonry, and which, like the fossil shells and fishes of the old physical formations of the earth, show by their resemblance to living specimens, the graduated connection of the past with the present."

Is it on such uncertainties that you ask us to stake our soul and our eternal future? Mysteries of uncertain origin? Mysteries, consequently, at best, of uncertain authority? Mysteries known only through fossil thoughts embalmed (we are not told why fossils were embalmed) in ancient intellects? Pride indeed may be flattered by fancying itself the elect; passion may be flattered by pooh-poohing the idea of Hell; reason may be humbled by denying its right to be the guide of man; but human nature will still, in spite

of all, loudly and persistently protest that the man who sincerely seeks Divine Truth regarding the human soul, will have something better substantiated than the doctrine of Masonry; that the man who values his soul will not abandon it recklessly to such uncertainties and absurdities as these.

CHAPTER XI

American Freemasonry and the Bible

If any one of our readers has ever glanced over a Masonic ritual, he cannot but have been impressed by the frequent references that he has found to the Bible, and the deep respect professed for it. It seems, in fact, a part of Masonry. "A Lodge," says Mackey's *Masonic Ritualist,* p. 47, "is an assemblage of Masons duly congregated, having the Holy Bible, Square, and Compasses, and a Charter or Warrant of Constitution authorizing them to work."

Nor is this all; for on the next page we have the following information afforded us: "Every lawful assemblage of Masons, duly congregated for work, will be 'a just and legally constituted Lodge.' It is just, that is, regular and orderly, when it contains the requisite number to form a quorum, and when the Bible, Square and Compasses are present."

The purpose of the Bible in the Lodge is told us on p. 34. "The Holy Bible is given to us as the rule and guide of our faith; the Square to square our actions; and the Compasses to circumscribe our desires and passions in due bounds with all mankind, but more especially with Brother Masons; and hence the Bible is the light which enlightens the path of our duty to God; the Square that which enlightens the path of duty to our fellow-men; and the Compasses, that which enlightens the path of our duty to ourselves."

Again, on p. 54, the Bible is presented to us. "The

furniture of a Lodge," we are informed, "consists of a Holy Bible, Square and Compasses. The Holy Bible is dedicated to God; the Square to the Master; and the Compasses to the Craft. The Bible is dedicated to God, because it is the inestimable gift of God to man, * * *[1] the Square to the Master, because it is the proper Masonic emblem of the office; and the Compasses to the Craft, because by a due attention to their use, they are taught to circumscribe their desires and keep their passions within due bounds."

Passing on to p. 60, we find in a foot note a quotation from Dr. Oliver, in which one of the similarities asserted as existing between the Ancient Tabernacle and modern Masonic Lodges is that in the former "the sacred roll of God's revealed will and law was deposited in the Ark of the Covenant," and that "the same holy record is placed in a conspicuous part of our Lodges."

But Masonry is not content merely with placing the open Bible upon its altar in the secrecy of its assemblages; it would make an open profession of its respect by bearing the Bible overtly in its solemn processions. Turn to pp. 143-144 of the *Masonic Ritualist,* and you will find the order of procession to be observed in the consecration and dedication of a new lodge. After the members of the new lodge and immediately preceding the "Worshipful Masters," are "the Holy Writings carried by the oldest or some suitable member, not in office." More than this, lower on page 144, we find the place set apart for the Bible during the "ceremony of consecration." "A platform is erected in front of the pulpit and provided with seats for the Grand officers. The Holy Bible, Square, and

[1] These asterisks are Mackey's.

Compasses, and Book of Constitutions are placed upon a table in front of the Grand Master; the Lodge is then placed in the centre, upon the platform, covered with white satin or linen, and encompassed by the three tapers and the vessels of corn, wine, and oil."

In the charge that is made to the "Worshipful Master" elect on his induction into office, the Bible is again brought to our notice. "By a diligent observance of the by-laws of your Lodge, the constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide of your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue where time will be no more" (*Ritualist,* p. 159).

In the charge to the "Grand Chaplain" (p. 190) the Bible is brought prominently forward: "The profession which you have chosen for your lot in life is the best guarantee that you will discharge the duties of your present appointment with steadfastness and perseverance in well-doing. The Holy Bible, that great light of Masonry, we entrust to your care."

In places where the public procession on St. John's day is held (p. 202), we find among the various items "the Bible, Square and Compasses on a crimson velvet cushion carried by an aged Master Mason, supported by two deacons, with their staves;" and the same is prescribed on page 204 for the solemn procession to be made when Masons lay the foundation stone of public structures.

Even at the dedication of Masonic halls the Bible holds the same place in the procession (p. 217); and when the hall has been reached and the Lodge has been put in its place, "near it stands a pedestal, with the Bible open, and the square and compasses laid thereon;

and upon another pedestal, the Book of Constitutions."

The Bible follows the Master Mason to the grave, for only a Master Mason is entitled to Masonic interment. "No Freemason can be interred with the formalities of the Order . . . unless he has received the Master's degree; and from this restriction there can be no exception." (*Ritualist*, p. 230). In that solemn function we find "the Bible, Square, and Compasses on a blue velvet cushion covered with black cloth, carried by the oldest member of the lodge" (p. 231).

Page 240 gives us the rules for the Bible's place when Masonic processions enter public buildings. "In entering public buildings, the Bible, Square, and Compasses, and the Book of Constitutions are to be placed in front of the Grand Master, and the Grand Marshal and Grand Deacons must keep near him."

The implements of a Past Master adorn page 307. The first is an open book on whose left-hand page we real "Ezekiel," and on whose right-hand we read "Chap. xx." We naturally take the book for the Bible. The following is the accompanying explanation. "The Book of the Law, that great light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness and point out to you the whole duty of man. The Square teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue. The Compasses teach us to limit our desires in every station; that rising to eminence by merit, we may live respected and die regretted."

Listen even to what seems a plain avowal of the divine inspiration of the Scriptures. "It was at the Burning Bush," we are told on p. 361, "that Moses

received the divine commission in fulfilment of which he composed the Pentateuch. And as it is from these writings of Moses that we derive all those significant teachings by which a Royal Arch Mason is eminently distinguished from the rest of the fraternity, it is peculiarly appropriate to introduce the instructions, hereafter to be given, by a recital of the passage which details the circumstances under which the Jewish lawgiver received the power and authority to perform those miracles which are referred to in subsequent parts of the degree."

The number and fulness of our quotations will, we think, clearly show that we have no desire to minimize the prominence given the Bible in American Freemasonry or the constant use that it makes of the Holy Book.

With the square and compasses upon it, or, in the Masonic phrase "covering" it, it rests open upon the altar (*Ritualist*, p. 11); it is essential to every assemblage of Masons (p. 17); no lodge is just, i. e. "regular and orderly," without it (p. 48); it is carried solemnly in every Masonic procession and usually by a Mason venerable for his years (pp. 202, 217, etc.); it accompanies the Master Mason to his final resting place (p. 231); at Masonic functions in public buildings it is placed on a pedestal before the Grand Master (p. 240); it is not a dead letter with the Craft, for it "is given to us as the rule and guide of our faith," and "enlightens the path of our duty to God" (p. 34); it is "dedicated to God because it is the inestimable gift of God to man" (p. 54); it is "the sacred roll of God's revealed will" (p. 60); it is the rule and guide of the faith of a Worshipful Master elect, which will enable him to "lay up a crown of rejoicing which shall

continue when time shall be no more" (p. 159); it is put into the hands of the Grand Chaplain as "that great light of Masonry" (p. 190); it will guide the Mason to all truth; it will "direct his path to the temple of happiness, and point out to him the whole duty of man" (p. 307); Moses at the burning bush received the divine commission, the fulfilment of which was realized in the Pentateuch (p. 361); and more than this, Bible texts are scattered profusely throughout the *Ritualist,* an appropriate passage being read in each degree.

No one will accuse this presentation of Masonry's claim that it respects and reveres the Bible, as an unfair one. It is, on the contrary, one which at first sight seems unanswerable, so many and public are the facts, so many and seemingly orthodox are the sentiments. Doubtless an expression here and there strikes the Christian ear as strange. "The Holy Bible is given to us as the rule and guide of our faith; the Square to square our actions;" . . . "the Bible is the light which enlightens the path of our duty to God; the Square, that which enlightens the path of duty to our fellow-men" (p. 34). These expressions sound strange to Christian ears, for they seem to limit the sphere of Bible influence. To the Christian, the Bible is not only the rule of faith, but of action also; it enlightens the path of our duty not only to God, but that of our duty to our fellow-men and to ourselves. It is a universal, not a restricted light. Another theory that strikes the listener as strange is that the Bible should be proposed as a rule of Masonic faith when "a belief in God . . . constitutes the sole creed of a Mason — at least the only creed that he is obliged to profess" (p. 44). But suspicions aroused

are soon soothed into tranquil slumber by sentences aptly framed to produce this very effect, and had we nothing else to urge, those whom the softness of Masonic phrase has captivated, would still believe that Masonry was, in great part at least, misunderstood.

Fortunately we have something else to set before our readers.

To one unacquainted with the methods of Masonry, the mere presence of the Bible in the Lodge or in a procession is enough to demonstrate the reverent respect of Masonry for it; he overlooks the significant fact that the Bible is never found alone. He never realizes that it is not the Bible in itself, but *the Bible covered by the square and compasses* that is the object of Masonic respect. Let him accept the truth on the authority of Dr. Mackey in his *Encyclopædia of Freemasonry* (p. 698):

"By an ancient usage of the Craft," he says, "the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. . . . But the Book of the Law is not opened at random. In each degree there are appropriate passages whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the book should be opened upon those passages." Then after enumerating the passages considered appropriate he continues: "In conclusion, it may be observed that to give these passages their due Masonic importance, *it is essential that they should be*

covered by the square and compasses. The Bible, square, and compasses are significant symbols of Masonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the square, of the power of Hiram; and the compasses, of the skill of the Chief Builder. Some Masonic writers have further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Grand Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic ritual which, to be understood, must be studied together." (*Ibid.*, p. 699.)

Do you want anything plainer? It is essential that the Bible be covered by the square and compasses that these passages may receive their due Masonic import. They are inseparably connected portions of the true Masonic Ritual and to be understood must be studied together. It is not therefore, as we said, the Bible in itself that is the object of Masonic respect, for to the Bible as Christian revelation, the square and compasses are not essential; no Christian covers them with the square and compasses.

But perhaps our author will kindly inform us of the meaning of the square and compasses so familiar in Masonic symbols, for thus only we shall be able to appreciate the meaning of the Bible read in the light of square and compasses. He will, with pleasure, if you have the patience to turn to the word "Talisman" (*Encyclopædia*, p. 788–789.)

"We do not need," he says, "a better instance of this transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and mediæval architecture, than a

plate to be found in the *Azoth Philosophorum* of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century."

"This plate," he continues, "which is hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure of two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male; the other, of a female. The hand attached to the male part of the figure holds a compass; that to the female, a square. The square and compass thus distributed seem to me to indicate that originally a phallic meaning was attached to these symbols, as there was to the point within the circle, which in this plate also, appears in the centre of the globe. The compass held by the male figure would represent the male generative principle, and the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compass was the transmutation from the Hermetic talisman to the Masonic symbol."

Where Bro. Mackey leaves off, Bro. Pike (*Morals and Dogma,* pp. 850, 851), in his instructions to the Brethren of the Thirty-second Degree, will continue.

"You see at the beginning of this reading" [chapter], he says, "an old Hermetic Symbol, copied from the '*Materia Prima*' of Valentinus, printed at Frankfurt, in 1613, with a treatise entitled *Azoth.* Upon it you see a Triangle upon a Square, both of these contained in a circle; and above this, standing upon a dragon, a human body, with two arms only, but two

heads, one male and the other female. By the side of the male head is the Sun, and by that of the female head, the Moon, the crescent within the circle of the full moon. And the hand on the *male* side holds a *Compass,* and that on the *female* side, a *Square.*" . . .

"The Earth, therefore, the great Producer, was always represented as a female, as the Mother,—Great, Bounteous, Beneficent Mother Earth." . . .

"As the procreative and generative agents, the Heavens and the Sun have always been regarded as *male*; as the generators that fructify the Earth and cause it to produce."

"The Hermaphroditic figure," he continues, "is the Symbol of the double nature anciently assigned to the Deity, as Generator and Producer, as Brahm and Maya among the Aryans, Osiris and Isis among the Egyptians. As the Sun was male, so the Moon was female; and Isis was both the sister and the wife of Osiris. The Compass, therefore, is the Hermetic Symbol of the Creative Deity, and the Square of the productive Earth or Universe."

"From the Heavens," he adds, "come the spiritual and immortal portion of man; from the Earth his material and mortal portion. The Hebrew Genesis says that YEHOVAH formed man of the dust of the Earth, and breathed into his nostrils the breath of life. Through the seven planetary spheres, represented by the Mystic Ladder of the Mithriac Initiations, and it by that which Jacob saw in his dream (not with three, but with seven steps), the Souls, emanating from the Deity, descended, to be united to their human bodies; and through those seven spheres they must re-ascend,

to return to their origin and home in the bosom of the Deity."

"The Compass, therefore, as the Symbol of the Heavens, represents the spiritual, intellectual, and moral portion of this double nature of Humanity; and the Square, as the symbol of the Earth, its material, sensual, and baser portion."

Read, therefore, kind reader, your Bible illumined by the Square and Compass, which are the same as the point within a circle, and you have the Masonic Bible, but not the Christian. The material book may be the same, but what is the material book, interpreted by such symbols! Will Christians call this respect and reverence? We have seen how the very letters on the Cross of Christ have been perverted by those whom Bro. Pike calls the Ancient Sages; we have seen the Cross itself perverted into a sensual symbol; such use is desecration; argument, therefore, to be valid must establish not only the use, but the Christian use.

Understanding now the object of Masonic reverence, which is the Masonic Bible and not the Christian, we could easily pass over its presence in solemn Masonic processions, if its very place in the procession, and the character of its bearer, did not throw new light upon the subject.

And first as to its place. The Bible does not occupy the place of honor; this is reserved for the "Book of Constitutions" of Masonry. The Bible invariably comes earlier in the procession, and, if at all in the Grand Lodge, it is near the beginning; the Book of Constitutions is in the Grand Lodge at the end of the procession, and immediately precedes the Grand Master. That this latter is the position of honor, Mack-

ey's *Ritualist* (p. 240), clearly informs us: "The post of honor in a Masonic procession is always in the rear." Neither be caught by the venerable aspect of him who carries the Bible, for he is not the type of perfection in Masonry. The idol of the Craft is the strong, vigorous man in the prime of life, in whom the reproductive faculties of the race assert their sway; old age, in which the sensual passions are virtually dead or hastening to decay, is not the symbol of human dignity to Masonry, but of human decrepitude. Masonry therefore makes quite other provisions for the bearer of its Book of Constitutions; for instead of being "the oldest member of the lodge" (p. 200); "an aged Mason" (p. 217); "an aged Master Mason" (p. 217), etc., as for the Bible; it is the "Master of the oldest lodge" (p. 202, 204, 216) who is *its* bearer. This makes all the difference in the world, for no man is eligible to be "Master" in a lodge who is beyond life's prime and incapable of Masonic work. The "Master" of the oldest lodge is the person of honor in Masonry, as the rear is the place of honor. The Bible, even when covered by the square and compasses, has the worst of it in both respects.

But what will the friends of Masonry say when they learn that the Bible is no more sacred to Masonry than are the Koran, the Vedas, the Zendavesta or any sacred book of any other religion, be that religion what it may? What becomes of all those fair phrases about "the Bible, the inestimable gift of God to man;" "the rule and guide of faith enlightening the path of our duty to God;" "the sacred roll of God's revealed will;" that which will enable us "to lay up a crown of rejoicing which will continue when time will be no

more," etc., etc., etc.? What, I ask, becomes of all these?

And yet this is the plain Masonic theory; the Bible, the Koran, the Vedas, the Zendavesta, are all equal in its eyes, are to it "Books of the Law," are all to it objects of equal reverence. This Dr. Mackey tells us in explicit terms in his *Encyclopædia of Freemasonry* (p. 124), when dealing with "The Book of the Law."

This is, he says, "the Holy Bible, which is always open in a Lodge as a symbol that its light should be diffused among the brethren . . . Masonically, the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although, technically, among the Jews the Torah, or Book of the Law, means only the Pentateuch, or five books of Moses. Thus, to the Christian Mason, the Book of the Law is the Old and New Testaments; to the Jew, the Old Testament; to the Musselman, the Koran; to the Brahman, the Vedas; and to the Parsee, the Zendavesta."

The same thing is taught in the *Masonic Ritualist* (p. 59): "To every Mason, whatever may be his peculiar religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammetan, the Koran." The "trestle-board" is a symbol taken from operative masonry and signifies the board on which the architect draws his designs. "By the trestle-board," says our author, "we are reminded that, as the operative workman" [the stone mason] "erects his temporal building agreeably to rules and designs laid down by the master on his

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trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board." Then follows the passage we have quoted, putting Koran, Bible, Vedas, Zendavesta, and all other so-called sacred books, on a perfect equality as manifestations of the Deity to man. What Masonry says of the Bible, it says of each in turn; the respect it professes for the Bible it professes for each; the reverence it manifests for the Bible, it manifests for all. Each in turn is "a rule for the Mason's faith;" each "the inestimable gift of God to man;" each "will light the path of the Mason's duty to God;" each "is the roll of God's revealed will," etc., etc., equally applied to all. Such praise and reverence for the Bible is mockery.

Imagine a critic who would bestow equal praise on every writer from Shakespeare to the most obscure penny-a-liner in one of our dailies; a panegyrist who has the same eulogies for every human being, no matter how different in mind and achievements; an artist who is equally in raptures and discovers equal artistic merit in a masterpiece by Raphael and in a rude charcoal sketch by a country bumpkin; and tell me what value you would set upon their praise and reverence, when they profess to revere and eulogize a favorite poet of yours, or a statue, or historic character! No revelation, it is evident, is really revered as divine revelation, when all revelations are revered as equally divine.

"But you hold, then," it will be said, "that no Masons revere the Christian Bible; and this we know by

experience to be false." Softly! we answer, we have said no such thing. We are dealing here, as we have dealt throughout this book, with the Masonic system; with esoteric, or Masonically well-instructed members of the Craft. That no Mason well-informed as to the principles of his Order, can, from a Christian standpoint, revere the Bible as Divine, this chapter will conclusively prove. We attempt and assert nothing more. It is impossible for us to enter into a Mason's mind to find out just how much or how little he knows; and Christian charity obliges us to believe that he rather knows less than more. From what Dr. Mackey says about the Christianization of Masonry (*Encyclopædia,* p. 162), and from the fact that Oliver, Hutchinson, and the earlier English ritualists were such Christianizers, it is not hard to imagine how many sincere Protestants, English and American, may have been duped in the matter; for they went to the Bible and not to the ancient pagan mysteries, as they should have gone (*Ritualist,* p. 41, etc.), for the interpretation of Masonic symbols. Hence the Blazing Star of Masonry was interpreted by Webb as "the Star which appeared to guide the wise men of the East to the place of our Savior's nativity" (*Ritualist,* p. 56). "But," says our author, "this, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore, in 1842."

"In 1820, the Grand Lodge of Ohio," says Dr. Mackey, "resolved that 'in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and his holy word;' and in

1854, the same body adopted a resolution declaring that 'Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures.' In 1845, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Masons deny the divine authority of the Old and New Testaments; yet to require, as a preliminary to initiation, the declaration of such a belief, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests" (*Encyclopædia,* p. 698).

On p. 97 of the same *Encyclopædia of Freemasonry* our author touches upon the same matter.

"A belief," he says, "in the authenticity of the Scriptures of the Old and New Testaments as a religious qualification of initiation, does not constitute one of the laws of Masonry, for such a regulation would destroy the universality of the Institution, and under its action none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared 'that a distinct avowal of a belief in the divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the Institution, calling for exemplary discipline.' It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The Grand Lodge of Ohio subsequently repealed the regulation. In 1857, the Grand Lodge of Texas adopted a similar resolution; but the

general sense of the fraternity has rejected all religious tests except a belief in God."

What sincerity there may have been in the action of these Grand Lodges, we have no means of judging. "It is hardly necessary to say," states our author (p. 97), "that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country." Hence the principle had to be abandoned, for it came into conflict with the universality of Masonry, which is not Christian. For "if Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination" (*Encyclopædia,* p. 163). Thus the lodges, even if sincere, had to be content to drop the question of the authenticity of the Scriptures; and whether the Bible is open on their altar, whether they publicly carry the Bible in procession, or whatsoever else they do with it, whatsoever orthodox-sounding phrases they may weave into their ritual, we will not be deceived into believing that any word or action of theirs is a profession of Christian faith.

When our author tells us that "few Masons in Christendom deny the divine authority of the Old and New Testaments," he must not be understood as implying that they affirm such authority. By not denying, we do not necessarily affirm. We do not deny that we are ten thousand years old; neither do we affirm it. We say nothing about it. If others are foolish enough to attribute to us such a great age, the responsibility rests with them. We, on our part, deny nothing; we are silent. We don't believe it; no. We don't affirm it; no. Neither do we deny it.

But perhaps our readers would like to see some use of the Bible made by Masonry in its Ritual. We shall select two texts and place them side by side. The first is taken from pp. 271, 272, of the *Masonic Ritualist*. The verses themselves, according to Dr. Mackey, "are taken with slight but necessary modifications, from the second chapter of the First Epistle of Peter, and the 28th chapter of Isaiah."

MASONIC VERSION.	BIBLICAL VERSION.
"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings.	"Wherefore laying away all malice, and all guile, and dissimulations, and envies, and all detractions. . . .
"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.	"If so be you have tasted that the Lord is sweet. Unto whom coming, as to a living stone, rejected, indeed, by men, but chosen and made honorable by God: Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up *spiritual* sacrifices, acceptable to God BY JESUS CHRIST.
Wherefore, also, it is contained in the scripture, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner-stone, a sure foundation; he that believeth, shall not make haste to pass it over.	Wherefore, it is said in the scripture: '*Behold, I lay in Sion a chief corner-stone, elect, precious, and he that shall believe in him,* shall not be confounded.
Unto you, therefore, which believe, it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.	To you therefore, that believe, HE is honor; but to them that believe not, *the stone which the builders rejected, the same is made the head of the corner:*
"Brethren this is the will of God, that with well doing ye	And a stone of stumbling, and a rock of scandal, to them who stumble at the word,

put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as servants of God. Honor all men; love the brotherhood; fear God."

neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light: *who in time past were not a people: but are now the people of God. Who had not obtained mercy,* but now have obtained *mercy.* Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul."[1]

The omission of Christ in a passage written specially about Him, is one of the slight but necessary changes; the omission of the charge of the Apostle concerning sensual pleasures, is another. But when one remembers that stone worship or pillar worship (*Encyclopædia of Freemasonry,* p. 583), "was only one form of Phallic worship," and that the ninth Sephirah of the Kabbalists is Foundation or the generative organs, he will easily understand both the reason of the omission of Christ's name and the meaning substituted for it. But as this was done by making Jehovah a He-She; we are not to be surprised that the same is done in regard to Christ. The Bible read in the light of the square and compasses can give no other meaning.

The second text is from *Mackey's Masonic Ritualist,* pp. 431, 432.

[1] Italics and capitals mine.— A. P.

MASONIC VERSION.

"For this Melchizedek, king of Salem, priest of the Most High God (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being, by interpretation, King of Righteousness, and after that also King of Salem, which is, King of Peace; without father, without mother, without descent; having neither beginning of days, nor end of life; but made like unto the Son of God), abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is of their brethren, though they come out of the loins of Abraham. For he testifieth, Thou art a priest forever after the order of Melchizedek. And inasmuch as not without an oath, he was made priest. For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him: The Lord

BIBLICAL VERSION.

"For this Melchisedech *was* King of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him. To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is, king of Peace: without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever. Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things. And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham. But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises. . . . For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar. For it is evident that

sware, and will not repent, Thou art a priest forever after the order of Melchizedek. (Heb. vii, 1-6)."

our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests. And it is far more evident: if according to the similitude of Melchisedech there ariseth another priest, who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life: . . . and inasmuch as it is not without an oath, (for the others indeed were made priests without an oath; but this with an oath, by him that said unto him: *The Lord hath sworn, and He will not repent, thou art a priest for ever*). *By so much, is Jesus made a surety of a better testament.*"

Our readers can appreciate how Christian the Bible becomes, read in the light afforded by square and compasses! Yet, as we have been told, the three, in Masonry, are an inseparable unity, and it is thus only that the Brethren may accept the Bible.

"The Teachers, even of Christianity, are, in general," says Bro. Pike (*Morals and Dogma,* p. 105), "the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar."

And verily must this be the case, since the teachers of Christianity in general are not aware that the Bible is only the Kabbala in another form.

"The Holy Kabalah, or tradition of the children of Seth, was carried from Chaldæa by Abraham," says Bro. Pike, (*Morals and Dogma,* p. 97), "taught to the Egyptian priesthood by Joseph, recovered and purified by Moses, concealed under symbols in the Bible, revealed by the Savior to Saint John, and contained, entire, under hieratic figures analogous to those of all antiquity, in the Apocalypse of that Apostle."

Bro. Pike, however, gives an entirely different version of the whole proceeding when he treats *ex-professo* of the Mysteries. "From the bosom of Egypt," he says, "sprang a man of consummate wisdom, initiated in the secret knowledge of India, of Persia, and of Etheopia, named Thoth or Phtha by his compatriots, Taaut by the Phœnicians, Hermes Trismegistus by the Greeks, and Adris by the Rabbins. . . . Nature seemed to have chosen him for her favorite, and to have lavished on him all the qualities necessary to enable him to study her and to know her thoroughly. The Deity had, so to say, infused into him the sciences and the arts, in order that he might instruct the whole world." . . .

"In Egypt," continues Bro. Pike, "he instituted hieroglyphics: he selected a certain number of persons whom he judged fittest to be the depositaries of his secrets, of such only as were capable of attaining the throne and the first offices in the mysteries; he united them in a body, created them Priests of the Living God, instructed them in the sciences and arts, and explained to them the symbols by which they were veiled. Egypt, 1500 years before the time of Moses, revered in the Mysteries One Supreme God, called the Only Uncreated," etc., etc. . . . (*Morals and Dogma,* p. 364).

"Joseph," he says further on, "was undoubtedly initiated. After he had interpreted Pharaoh's dream, that monarch made him his Prime Minister, let him ride in his second chariot, while they proclaimed before him Abrech! (bow down) and set him over the land of Egypt. In addition to this, the King gave him a new name, Tsapanat-Paänakh, and married him to Asanat, daughter of Potai Parang, a priest of An or Hieropolis, where was the Temple of Athom-Re, the Great God of Egypt; thus completely naturalizing him. He could not have contracted this marriage, nor have exercised that high dignity, without being first initiated in the mysteries." (*Morals and Dogma,* p. 368).

"Where the Mysteries originated is not known." (*Morals and Dogma,* p. 353). "It is supposed that they came from India, by the way of Chaldæa, into Egypt, and thence were carried into Greece."

In order to make the Bible the Kabbala in disguise, Bro. Pike knows everything; and hence on p. 97, Joseph teaches the mysteries to the Egyptian priesthood. When, however, it suits the Brother to reverse the story, Egypt and its priests have the mysteries some 1300 years before Joseph, for the times of Moses and Joseph were separated by only about two centuries.

Bro. Pike, too, according to the more modern Brethren, erred grievously in asserting that Christ revealed anything to St. John which the latter embodied in the Apocalypse. Bro. McClenachan, who assures us that he is giving us the latest researches of the Brethren, gives a different story. Under the word Oannes (*Encyclopædia of Freemasonry,* p. 987), he says: "The earliest instructor of man in letters, sciences,

and arts, especially in architecture, geometry, botany, and agriculture, and in all other useful knowledge, was the fish-god Oannes (myth). This universal teacher, according to Berossus, appeared in the Persian Gulf, bordering on Babylonia, and, although an animal, was endowed with reason and great knowledge. The usual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kouyunjik there was a colossal statue of the fish-god Oannes. The following is from the *Book of Enoch* (vol. II, p. 154): 'The Masons hold their grand festival on the day of St. John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes and the first founder of the Mysteries, the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse."

What remains of the Christian Bible, after the Square and Compasses have "covered" it? What remains of respect in Masonic hearts fed on fish-stories regarding it, like that of the contemptible one about Oannes? Let the reader make his own comments, we shall close with another citation from Bro. Pike, in which he compares Bible and Kabbala:

"All truly dogmatic religions," he says, (*Morals and Dogma*, pp. 744, 745), "have issued from the Kabalah and return to it: everything scientific and grand in the religious dreams of all the illuminati, Jacob Boehme, Swedenborg, Saint-Martin, and others, is borrowed from the Kabalah; all the Masonic associations owe to it their Secrets and their Symbols."

"The Kabalah alone consecrates the Alliance of

the Universal Reason and the Divine Word; it establishes, by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the Keys of the Present, the Past, and the Future."

"The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils. The Hebrew books were written only to recall to memory the traditions; and they were written in symbols unintelligible to the Profane. The Pentateuch and the prophetic poems were merely elementary books of doctrine, morals, or liturgy; and the true secret or traditional philosophy was only written afterwards, under veils still less transparent. *Thus was a second Bible born, unknown to, or rather, uncomprehended by, the Christians;* a collection, *they* say, (italics in this last instance our author's) of monstrous absurdities; a monument, the adept says, wherein is everything that the genius of philosophy and that of religion have ever formed or imagined of the sublime; a treasure surrounded by thorns; a diamond concealed in a rough dark stone."

"One is filled with admiration, on penetrating into the Sanctuary of the Kabalah, at seeing a doctrine so logical, so simple, and at the same time, so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters, and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more com-

plete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers and twenty-two letters, a triangle, a square, and a circle; — these are all the elements of the Kabalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world!"

We do not know, indeed, we confess, how doctrines like the following look in the light of the Sanctuary of the Kabbala, for we have never entered it; we know only how they appear to plain common sense. If my readers wish a fuller assortment, they have only to consult the volume quoted.

"The sages of truth have written, He that does not wash his hands before eating, as the Rabbis of blessed memory have ordained, will be transmigrated into a cataract, where he will have no rest, even as a murderer, who is also transmigrated into water." [1] (*Universal Classic Library, Hebraic Literature. "The Kabbala,"* p. 276.)

Shun your fate, all ye unwashed. Sit not down to table with unlaved hands, lest ye share the fate of murderers and be transmigrated into Niagara or some kindred rolling flood!

"Eating meat after cheese," we are told, "or cheese after meat, is a very serious sin; and it is stated in the Zohar, section Mishpatim, that upon him who is without scruple in this regard, an evil spirit will rest for forty days; his soul will be from the spirit which has no holiness." [2] (*Ibidem,* p. 280.)

[1] Kitzur Sh'lh, fol. 17, col. 2.
[2] Kitzur Sh'lh, fol. 18, col. 2.

The following is equally profound and practical: "One should trim his finger-nails every Friday, never on Thursday, otherwise the nails will commence growing on the following Sabbath. He should pare the nails of the left hand first, beginning at the fourth finger and ending with the thumb; and then he should pare the nails of the right hand, beginning with the thumb and ending with the fourth finger; he should not vary the following order: 4th, 2nd, 5th, 3rd, 1st, of the left hand; then the 1st, 3rd, 5th, 2nd, 4th of the right hand. Never pare two (contiguous) fingers one after the other, for it is dangerous and it also impairs the memory. The reason and mystery about the order for pairing the nails are well known to the expert." [1] (*Ibidem,* pp. 282, 283.)

If any of my readers have suffered impairment of memory, they now know the cause. What splendid memories would they have, had they been instructed sooner in kabbalistic mysteries and had they avoided paring the nails of two contiguous fingers!

Bro. Pike himself is not unaware of the nature of the Bible which he so prefers to the Christian Scriptures, as he himself will inform us (*Morals and Dogma,* p. 741).

"Masonry," he says, "is a search after Light. That search leads us directly back . . . to the Kabalah. In that ancient and little understood *medley of absurdity and philosophy,* the initiate will find the source of many doctrines; and may in time come to understand the Hermetic philosophers, the Alchemists, all the *Anti-papal* Thinkers of the Middle Ages, and Emanuel Swedenborg."

[1] Kitzur Sh'lh, fol. 61, col. 2.

Here, therefore, kind reader, on the road which leads from a medley of absurdity and absurd philosophy to the vagaries of Swedenborg, we shall leave the American initiate. We prefer the road which leads from the Christian Bible to Jesus Christ.

We have not, indeed, denied the use of the Book in American Freemasonry, but we have proved that the Christian Bible is not the object of Masonic reverence; that such object are the Bible, square, and compasses, which are to be taken "as an inseparable whole" if we would give the passages of the Bible "their due Masonic importance." We have shown, if indeed a fact so evident needed demonstration, that such a Bible is a Masonic and not a Christian Bible, for the material book is nothing when its contents are mutilated, rejected or distorted. We have shown that in solemn Masonic processions, the place of the Bible and its bearer symbolize its inferiority to the Book of Masonic Constitutions. We have shown that the praises given the Bible mean nothing on the lips of Masons, since to Masonry the Bible is only one of the books of divine revelation; with all of which, the Koran, Vedas, Zendavesta, etc., the Sacred Scriptures stand on an exact level. We have shown how texts are robbed of their Christian meaning by the suppression of the name of Christ. We have seen by what absurdities the authenticity of books is rejected. We have heard the Bible disparaged when compared with the Kabbala, a book admitted even by Bro. Pike to be a medley of absurdities mingled with what he calls philosophy. It is even held to be an imperfect form of this same Kabbala. If this be Masonic reverence of the Holy Scriptures, what, pray, is contempt for them?

CHAPTER XII

American Freemasonry in its Relation to Catholicity and Christianity

Although from our preceding pages the relation of esoteric American Freemasonry to Catholicity and Christianity is perfectly plain, we have thought that it could do no harm, nay, that it would even help to make the relation plainer, if we were to gather in a few pages some Masonic sentiments on various Catholic and Christian topics.

And first, as regards Catholicity, we must remember that it is obsolete.

"Catholicism," says Bro. Albert Pike, (*Morals and Dogma,* p. 38), "was a vital truth in its earliest ages, but it became obsolete, and Protestantism arose, flourished, and deteriorated. The doctrines of Zoroaster were the best which the ancient Persians were fitted to receive; those of Confucius were fitted for the Chinese; those of Mohammed for the idolatrous Arabs of his age. Each was Truth for the time. Each was a Gospel, preached by a Reformer; and if any men are so little fortunate as to remain content therewith, when others have attained a higher truth, it is their misfortune and not their fault. They are to be pitied for it, and not persecuted."

"The old theologies, the philosophies of religion of ancient times," he says again (*Morals and Dogma,* p. 163), "will not suffice us now." True, but he

forgets that he sends us back to the Ancient Mysteries, and pagan philosophies, and the profound Kabbala; however, we pass all this over, content as we are to know his idea of Catholicity.

As, therefore, all these ancient religions, Catholicity included, are only "Truths for the time," the best that a race or country, according to its degree of barbarism or imperfect enlightenment, is fitted to receive; Masonry, in its pity, will not be offended, if any member of such religions, after having admitted Masonic dogmas, should make a further application of these dogmas in accordance with his peculiar faith.

"We do not," says Bro. Pike, (*Morals and Dogma*, p. 524), "undervalue the importance of any Truth. We utter no word that can be deemed irreverent by any one of any faith. We do not tell the Moslem that it is only important for him to believe that there is but one God, and wholly unessential whether Mahomet was his prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago; and that he is a heretic because he will not so believe. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us, or his history but the unreal revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all."

"It reverences all the great reformers," he says p. 525. "It sees in Moses, the Law-giver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, Great Teachers of Morality, and Eminent Reformers, if no more: and allows every brother of the Order to assign to

each such higher and even Divine Character as his Creed and Truth require."

"Thus Masonry," he continues, "disbelieves no truth, and teaches unbelief in no creed, except so far as such creed may lower its lofty estimate of the Deity, degrade Him to the level of the passions of humanity, deny the high destiny of man, impugn the goodness and benevolence of the Supreme God, strike at those great columns of Masonry, Faith, Hope, and Charity, or inculcate immorality, and disregard of the active duties of the Order."

Masonry teaches unbelief in no creed, *except* — pay good attention, kind reader, to the exception.

Catholicity, first, lowers the lofty Masonic idea of the Deity.

"Of the whole of mankind," says Bro. Pike, (*Morals and Dogma,* pp. 295, 296), "not one in ten thousand has any aspirations beyond the daily needs of the gross animal life. In this age and in all others, all men except a few, in most countries, are born to be mere beasts of burden, co-laborers with the horse and the ox. Profoundly ignorant even in 'civilized' lands, they think and reason like the animals by the side of which they toil. For them, God, Soul, Spirit, Immortality, are mere words, without any real meaning. The God of nineteen-twentieths of the Christian world is only Bel, Moloch, Zeus, or at best Osiris, Mithras, or Adonaï, under another name, worshiped with the old Pagan ceremonies and ritualistic formulas. It is the statue of Olympian Jove, worshiped as the Father, in the Christian Church that was a Pagan Temple; it is the statue of Venus, become the Virgin Mary." There is, of course, nothing offensive to Catholic and Christian ears here, for Bro.

Pike has assured us that the Brotherhood says nothing irreverent of any faith! It may be that we are over-sensitive; so let us proceed.

The Catholic admits the Jehovah of the Hebrews as handed down in the Old Testament. What is Bro. Pike's estimate of Him?

"The Deity of the Old Testament," he says (*Morals and Dogma,* p. 687, 688), "is everywhere represented as the direct author of Evil, commissioning evil and lying spirits to men, hardening the heart of Pharaoh, and visiting the iniquity of the individual sinner on the whole people. The rude conception of sternness predominating over mercy in the Deity, can alone account for the human sacrifices, purposed, if not executed, by Abraham and Jephthah. It has not been uncommon, in any age or country of the world, for men to recognize the existence of one God, without forming any becoming estimate of his dignity. . . . The Divine Envy still exists in a modified form, and varies according to circumstances. In Hesiod it appears in the lowest type of human malignity. In the God of Moses, it is jealousy of the infringement of autocratic power, the check to political treason; and even the penalties denounced for worshiping other Gods often seem dictated rather by a jealous regard for his own greatness in Deity, than by the immorality and degraded nature of the worship itself."

We have already quoted, in a preceding chapter,[1] what Bro. Pike says (p. 207) of the early God of the Hebrews; and hence we abstain from repeating the quotation here; He is "angry, jealous, and revengeful, as well as wavering and irresolute. . . . He

[1] *Supra,* pp. 147 sq.

commanded the performance of the most shocking and hideous acts of cruelty and barbarity."

"Such were the popular notions of the Deity," he continues; "and either the priests had none better, or took little trouble to correct these notions; or the popular intellect was not enough enlarged to enable them to entertain any higher conception of the Almighty."

"But such were not the ideas," he adds, "of the intellectual and enlightened few among the Hebrews. It is certain that *they* possessed a knowledge of the true nature and attributes of God; as the same class of men did among other nations,— Zoroaster, Menu, Confucius, Socrates, and Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only to a favored few; as they were communicated in Egypt and India, in Persia and Phœnicia, in Greece and Samothrace, in the greater mysteries, to the initiates." The Catholic Church claims no relationship with the mysteries, with the Kabbalists, the favored few. It can, therefore, according to Bro. Pike, and the doctrine is common with Masonic authors, lay no claim to the true knowledge of God. The God of the Old Testament and of Moses "is degraded to the level of the passions of humanity." He, for Masons, forms an exception to the other gods of antiquity.

Catholicity, moreover, according to Masonry, denies the high destiny of man. This destiny is Liberty, Equality, Fraternity.

"Christianity," says Bro. Pike, (*Morals and Dogma,* p. 23), "taught the doctrine of Fraternity; but repudiated that of political Equality, by continually inculcating obedience to Cæsar, and to those

lawfully in authority. Masonry was the first apostle of Equality. In the Monastery there is fraternity and equality, but no liberty. Masonry added that also, and claimed for man the three-fold heritage, Liberty, Equality, and Fraternity."

"Truths," he says a few lines further on, "are the springs from which duties flow; and it is but a few hundred years since a new Truth began to be distinctly seen; that Man is supreme over Institutions, and not they over him. Man has natural empire over *all* institutions. They are for him, according to his development; not he for them. . . . Free Government, Free Thought, Free Conscience, Free Speech! . . .

"Masonry felt that this Truth had the Omnipotence of God on its side; and that neither Pope nor Potentate could overcome it." (p. 24.)

"The thirst for power is never satisfied," he says, p. 74. "It is insatiable. Neither men nor nations ever have power enough. When Rome was the mistress of the world, the Emperors caused themselves to be worshiped as gods. The Church of Rome claimed despotism over the soul, and over the whole life from the cradle to the grave. It gave and sold absolutions for past and future sins. It claimed to be infallible in matters of faith. It decimated Europe to purge it of heretics. It decimated America to convert the Mexicans and Peruvians. It gave and took away thrones; and by excommunication and interdict closed the gates of Paradise to Nations. . . . To seek to subjugate the will of others and take the soul captive, because it is the exercise of the highest power, seems to be the highest object of human ambition. It is at the bottom of all proselyting and propagandism,

from that of Mesmer to that of the Church of Rome and the French Republic."

"A man's Faith," he tells us p. 29, "is as much his own as his Reason is. His Freedom consists as much in his faith being free as in his will being uncontrolled by power. . . . *No man or body of men can be infallible,* and authorized to decide what other men shall believe as to any tenet of faith. . . . Each man must necessarily have the right to judge of their truth for himself; because no man can have any higher or better right to judge than another of equal information and intelligence."

No one consequently has a right, under any circumstances, to punish in matter of belief. "Man never had," says Pike, p. 165, "the right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadows of St. Peter's at Rome, we should have been devout Catholics; born in the Jewish quarter of Aleppo, we should have contemned Christ as an impostor; in Constantinople, we should have cried 'Allah il Allah, God is great and Mahomet is his prophet.' Birth, place, and education give us our faith. Few believe in any religion because they have examined the evidences of its authenticity, and made up a formal judgment, upon weighing the testimony. Not one man in ten thousand knows anything about the proofs of his faith. We believe what we are taught; and those are most fanatical who know least of the evidences on which their creed is based. . . . It is

an imperative law of God's Economy, unyielding and inflexible as Himself, that man shall accept without question the belief of those among whom he is born and reared; the faith so made a part of his nature resists all evidence to the contrary; and he will disbelieve even the evidence of his own senses, rather than yield up the religious belief which has grown up in him, flesh of his flesh and bone of his bone."

Bro. Pike has entirely missed the case in which unbelief was punished. It was never punished, so far as the Catholic Church was concerned, when one was born outside her pale. She has ever held that over those who are not baptized she had no jurisdiction. She punished only in case of obstinate apostacy: and this, too, is the case with Masonry, which excommunicates members whom it considers false to it, and punishes them in what way it can. The absurdity of Bro. Pike's concluding remarks about the imperative and inflexible law of God's economy that we accept and persevere in a faith which we receive without question, is manifest. Not only individuals but whole nations have changed their faith, sometimes for the better, sometimes for the worse. What bosh about its becoming "flesh of their flesh and bone of their bone."

"Masonry," he tells us again, p. 164, "sees with the eye of memory the ruthless extermination of all the people of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship him under the wrong name, by the savage troops of Moses and Joshua. . . . It sees the persecutions of Peter and Paul, the martyrdom of Stephen, the trials of Ignatius, Polycarp, Justin and Irenæus; and then in turn the sufferings

of the wretched Pagans under the Christian Emperors, as of the Papists in Ireland and under Elizabeth and the bloated Henry. . . . And it sees also the oppression still practised in the name of religion — men shot in a Christian jail in Christian Italy for reading the Christian Bible; in almost every Christian State, laws forbidding freedom of speech on matters relating to Christianity; and the gallows reaching its arm over the pulpit."

"If Masonry," he tells us p. 27, "needed to be justified for imposing political as well as moral duties on its initiates, it would be enough to point to the sad history of the world. It would not even need that she should turn back the pages of history to the chapters written by Tacitus: that she should recite the incredible horrors of despotism under Caligula and Domitian, Caracalla and Commodus, Vitellius and Maximin. She need only point to the centuries of calamity through which the gay French nation passed; to the long oppression of the feudal ages, of the selfish Bourbon kings; to those times when the peasants were robbed and slaughtered by their own lords and princes, like sheep; when the lord claimed the first-fruits of the peasant's marriage-bed; when the captured city was given up to merciless rape and massacre; when the State-prisons groaned with innocent victims, *and the Church blessed the banners of pitiless murderers, and sang Te Deum for the crowning mercy of the Eve of St. Bartholomew.*"

But let us cite an instance referring to even more modern times.

"An hundred years ago," says Pike, (*Morals and Dogma*, p. 814), "it had become known that the Kadosh were the Templars under a veil, and there-

fore the degree was proscribed, and, ceasing to be worked, became a mere brief and formal ceremony, under another name. Now, from the tomb in which after his murders he rotted, Clement the Fifth howls against the successors of his victims, in the Allocution of Pio Nono against the Free-masons. The ghosts of the dead Templars haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living. It is a declaration of war, and was needed to arouse apathy and inertness to action."

Whatever may be said of the preceding quotation, one thing is certain, Bro. Pike had more sense than some of his Brethren who would make Pio Nono a Mason.[1] But of this we shall treat in our next chapter, not to break, at present, the thread of our argument.

But, after all, what is Catholicity but a sort of reminiscence of the old pagan Mysteries, in which we find all its sacraments! "The celebration of the Mysteries of Mithras," he says (*Morals and Dogma,* pp. 541, 542), "was also styled *a mass; and the ceremonies used were the same.* There were found all the sacraments of the Catholic Church, even the breath of Confirmation. The priest of Mithras promised the initiates deliverance from sin, by means of confession and baptism, and a future life of happiness or misery. He celebrated the oblation of bread, image of the resurrection. The baptism of newly-born children, extreme unction, confession of sins,— all be-

[1] Cf. The Catholic Fortnightly Review, Vol. XIII, No. 13, pp. 402-405: "Were Benedict XIV and Pius IX Free-masons?" reproduced substantially, *infra,* pp. 267 sqq.

longed to the Mithriac rites. The candidate was purified by a species of baptism, a mark was impressed upon his forehead, he offered bread and water, pronouncing certain mysterious words."

In what language, Bro. Pike, were the Mysteries of Mithras called a mass? It is the purest fabrication of your fancy. The word "mass" as referring to the Catholic service, is derived by all etymologists from the Church Latin "missa," [1] a word that has no existence as a noun in the pure Latin tongue. It is a technical word proper to Catholicity, and, as such, is universally admitted. And how can you say that the ceremonies are the *same* as those of the Mithraic, when the ceremonies differ in the different Catholic rites? The Oriental Catholics do not use the same ceremonies in the mass as the Latins do; and even among the Latins, the ceremonies are not the same. No, Brother Pike, you are deliberately imposing upon the ignorance of your Brethren, when you make the Catholic sacraments travesties of the Mithraic. Everybody knows that there was an impassable abyss from the beginning between the pagan Mysteries and Catholicity, and this, as a lover of the pagan Mysteries, you cannot forgive. The Sacraments are the very life-blood of the Church, and hence as different from anything pagan as the Church itself is from paganism. "The origin of each" [Freemasonry and Christianity], says Dr. Mackey (*Encyclopædia,* p. 162) "is different; their histories are dissimilar."

But Bro. Pike had a purpose in seeking thus to make the Catholic Church a modification of Mithraism; for in the higher degrees of Masonry, there

[1] Cf. Kellner, *Heortologie,* 2nd ed. B. Herder 1906. Pages 58 ff.

are various matters which, to be more than moderate, smack much of travesties on the Catholic Church. There is a "Masonic Baptism," which, however, Bro. Mackey (*Encyclopædia,* p. 107) denies to be an imitation of the Christian sacrament.[1]

"What are the symbols of purification?" asks Bro. Pike, "necessary to make us perfect Masons?" (*Morals and Dogma,* pp. 538, 539).

"Lavation with pure water, or *baptism,*" he answers; "because to cleanse the body is emblematical of purifying the soul; and because it conduces to the bodily health, and virtue is the health of the soul, as sin and vice are its malady and sickness:— *unction,* or anointing with oil; because thereby we are set apart and dedicated to the service and priesthood of the Beautiful, the True, and the Good: — and robes of white, emblems of candor, purity, and truth."

"What is to us," he continues, "the chief symbol of man's ultimate redemption and regeneration?"

"The fraternal supper," he answers, "of bread which nourishes, and of wine which refreshes and exhilarates, symbolical of the time which is to come when all mankind shall be one great harmonious brotherhood; and teaching us these great lessons: that as matter changes ever, but no single atom is annihilated, it is not rational to suppose that the far nobler soul does not continue to exist beyond the grave: that many thousands who have died before us might claim to be joint owners with ourselves of the particles that compose our mortal bodies; for matter ever forms new combinations; and the bodies of the ancient dead, the patriarchs before and since the flood, the

[1] For a recent case of "Masonic Baptism" in New York City see the CATHOLIC FORTNIGHTLY REVIEW, vol. xv, No. 7.

kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents, and continually enter into and form part of the habitations of new souls, creating new bonds of sympathy and brotherhood between each man that lives and all his race. And thus, in the bread we eat, and in the wine we drink to-night, *may* (italics our author's) enter into and form part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or *Jesus of Nazareth.* In the truest sense *we eat and drink the bodies of the dead;* and cannot say that there is a single atom of our blood or body, the ownership of which some other soul might not dispute with us."

When our readers are informed that this is called the "*Communion of the Brethren,*" they will easily understand all that the language of Bro. Pike imports.

"*Consecrated bread and wine,*" says Bro. Mackey, (*Encyclopædia,* p. 126), "that is to say, bread and wine used not simply for food, but made sacred by the purpose of symbolizing a bond of brotherhood, and the eating and drinking of which are sometimes called the 'Communion of the Brethren,' is found in some of the higher degrees, as in the Order of High Priesthood in the American Rite, and the Rose Croix of the French and Scottish Rites." "And thus in the (consecrated) bread we eat, and in the (consecrated) wine we drink (in this 'Communion of the Brethren'), to-night, *may* enter into and form part of us the identical particles of matter that once formed parts of the material body . . . called Jesus of Nazareth. In the truest sense we eat and drink the bodies of the dead."

And yet, in spite of all these things, there are those who would persuade us that there is nothing anti-Catholic in American Freemasonry.

Let us now turn to Christianity.

Masonry, as we have seen, reveres equally all the great reformers, Buddha, Confucius, Mahomet, and Jesus Christ. The Christian soul which is not satisfied with this must be squeamish indeed. But if this is not enough, Masonry will widen the bounds of its tolerance, as we have seen, and pity those who, having a nobler faith proposed to them, the pure faith of the Kabbala, are still content to grope their way in the darkness of obsolete Christianity.

"The dunces who led primitive Christianity astray, by substituting faith for science, reverie for experience, the fantastic for the reality; and the inquisitors who for so many ages warred against Magism a war of extermination, have succeeded in shrouding in darkness the ancient discoveries of the human mind," says Bro. Pike (*Morals and Dogma,* p. 732), "so that we now grope in the dark to find again the key of the phenomena of nature."

Are you not satisfied with pity? Then Masonry in the Rose Croix degree will look upon you indulgently if you believe what Christ Himself did not believe, i. e., that he is Divine. "And every true Knight of the Rose Croix," says Bro. Pike (*Morals and Dogma*, p. 310), "will revere the memory of Him who taught it ['the New Law,' 'the Word,' i. e. Love], and look indulgently even on those who assign to him *a character far above his own conceptions or belief, even to the extent of deeming him Divine.*"

Christianity believes too the story of Creation as given in Genesis; the fall of man by the temptation

of the Serpent; the reality of Satan's personality; the revelation of God to the Jews; all of which and many more things, Masonry denies.

"Man had fallen," says Bro. Pike (*Morals and Dogma,* p. 278), "but not by the tempting of the serpent. For, with the Phœnicians, the serpent was deemed to partake of the Divine Nature, and was sacred, as he was in Egypt. He was deemed to be immortal, unless slain by violence, becoming young again in his old age, by entering into and consuming himself. Hence the Serpent in a circle, holding his tail in his mouth, was an emblem of Eternity. With the head of a hawk he was of a Divine Nature, and a symbol of the sun. Hence one Sect of the Gnostics took him for their good genius, and hence the brazen serpent reared by Moses in the Desert, on which the Israelites looked and lived." Would you live spiritually, kind reader? Cast aside the silly story of Eve's temptation. The Serpent is a principle of life, of immortality, of Divinity. Accept therefore the pretty fable, not of the Kilkenny cats who devoured each other, but that of the old fable on which the Irish legend is founded, the serpent eating itself entire. Imitate the Ophites who worshiped the Serpent as God. Thus will you approximate the true worship of God.

"We scoff at the Augurs," says Bro. Pike again, p. 102. "It is so easy to scoff, and so difficult well to comprehend. Did the Deity leave the whole world without Light for two score centuries, to illuminate only a little corner of Palestine, and a brutal, ignorant, and ungrateful people?" No, Bro. Pike; God did not leave the world without light for those two score centuries, though He poured it with greater

abundance upon the Jewish nation; just as He sent His Divine Son, in later times, to the same little corner of Palestine, with a personal message of salvation, even though the people of Judæa would put that Son to a shameful death.

But the Jewish religion, on which Christianity is based, could not have been inspired by God, says Bro. Pike, because it varied from age to age, defiled by contact with the pagan creeds with which it came in touch.

"The religion taught by Moses," he says (*Morals and Dogma,* p. 247), "which, like the laws of Egypt, enunciated the principle of exclusion, borrowed, at every period of its existence, from all the creeds with which it came in contact. While, by the study of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the wanderings of the People, *by everything that was most impure or seductive in the pagan manners and superstitions.* It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel and Philo." Bro. McClenachan is also able to throw light on Christian Scripture.

"The two trees in Genesis," he says (*Encyclopædia,* p. 1017), "were those of *Life* and *Knowledge,* and were probably drawn from the Egyptian and Zoroastrian stories. But no further reference is taken in the Bible of the 'Tree of Knowledge' after Genesis, but to that of Life, or the 'Tree which gives Life,' as in the Apocalypse II, 7. This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions,

the Toth or Pillar in Egypt became known as the 'Tree of Knowledge.'"

The constituting of the original source of Hebrew revelation in the doctrines of paganism; the adapting and inventing of pagan fables to seemingly foreshadow Christian doctrines and practices; the assiduous application of square and compasses to read into the Bible the phallic worship of the ancients:— behold the task of *esoteric* Masonry.

It is true that an attempt has been made to Christianize Masonry, as Dr. Mackey tells us (*Encyclopædia,* pp. 162, 163): and doubtless those who have imbibed Masonry from such sources, who have read nothing of Masonic advances, who have never penetrated into the inner Masonic sanctuary, have innocently believed that not only is Masonry not anti-Christian, but highly Christian.

"The interpretation of the symbols of Freemasonry from a Christian point of view," says the Doctor, "is a theory adopted by some of the most distinguished Masonic writers of England and this country, but one which I think does not belong to the ancient system. Hutchinson, and after him Oliver — profoundly philosophical as are the Masonic speculations of both — have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. It is true that it embraces within its scheme the great truths of Christianity upon the subject of the immortality of the soul and the resurrection of the body; but this was to be presumed, because Freemasonry is truth, and all truth must be identical. But the *origin of each is different; their histories are dissimilar. The principles of Freemasonry preceded the advent of Chris-*

tianity. Its symbols and its legends are derived from the Solomonic Temple and from the people even anterior to that. Its religion comes from the ancient priesthood; its faith was that primitive one of Noah and his immediate descendants. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe."

Yes, indeed, any who believe Masonry Christian have fallen into a grave error; any who have sought to Christianize it, should have known the impossibility of Christianizing paganism and its sensuous worship. Dr. Mackey condones the fault, because it is instinctive.

"The feeling is an instinctive one," he says, "belonging to the noblest aspirations of our human nature; and hence we find Christian Masonic writers indulging in it to an almost unwarrantable excess, and, by the extent of their sectarian interpretations, materially affecting the cosmopolitan character of the Institution." (*Encyclopædia of Freemasonry,* p. 163.) When paganism is spoken of, excess is never mentioned. It is only to Christianity that Masonry objects. Christianity to Masonry is sectarian, uncosmopolitan, does not belong to the ancient system: is, as we have shown, unmasonic.

CHAPTER XIII

Were Benedict XIV and Pius IX Freemasons?

"But how," it will be asked, "if Masonry be so anti-Catholic and anti-Christian, could Catholic bishops and even popes have been members of the Craft? If popes could be Masons, ordinary Catholics ought to be allowed." So in the *New Age,* a Masonic magazine published in Washington, D. C., a writer argues in the January number for 1905, pp. 81, 82.

"We have not the slightest prejudice against the Roman Catholic Church," he says; "we regard its condemnation of Freemasonry as the result of ignorance of the true nature and aims of the fraternity. It is related by Lenning in his German Freemason's Lexicon, that after Pope Benedict XIV had confirmed the Bull of Pope Clement XII, his predecessor, against the Freemasons, one of his courtiers, a zealous Freemason, induced him to be privately initiated into the Order. A Roman Mason named Tripolo delivered an address at the Pope's reception into the Order, and it is a fact that during the latter part of his pontificate, the enlightened and liberal Pope *did* cease to persecute the Freemasons, thus lending strong support to Lenning's statements."

Again:

"Pope Pius IX was a Freemason, and if Bishop Le Nordez, of Dijon, is really a member of the fra-

ternity, he has only followed the lead of high dignitaries of his own Church."

And the inevitable conclusion:

"If the popes and bishops can be Masons, why should not the members of the same Church join the society?"

The argument seems plausible to Protestants, who misunderstand entirely the relation of the Pope to Catholicity: "The Pope has done so — therefore any Catholic may." There is no argument for the Catholic in this. Every Catholic knows that Popes and Bishops may do wrong: may sin grievously. May Catholics, therefore, with good conscience, do the same? Evidently not. The guide of the Catholic conscience is not what the Pope does; nor even what he teaches as a private person; but what he teaches in his public capacity as Vicar of Jesus Christ. Now, in their public capacity, all Pontiffs who have spoken of Freemasonry have condemned it in the clearest of terms: and among such condemnations none are plainer and clearer than those of Benedict XIV and Pius IX. These utterances are the guide, then, of Catholic consciences, not the personal actions of either pontiff.

But when one considers the two Pontiffs selected by the Craft as members, he cannot but be astonished at the blindness of the Brethren. Dr. Mackey, better instructed, gives quite a different character to Benedict XIV than Lenning does.

"He was distinguished," says the Doctor, (*Encyclopædia*, p. 113), "for his learning and was a great encourager of the arts and sciences. He was, however, an implacable enemy of secret societies, and issued on the 18th of May, 1751, his celebrated Bull

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renewing and perpetuating that of his predecessor which excommunicated the Freemasons." The Doctor has erred slightly in the date. The Bull was signed May 13th and published May 28th.[1]

But though a slight error has crept into the Doctor's account as regards the date, there is no error as regards the Pontiff's sentiments. The Bull was published in the eleventh year of a reign which lasted only seventeen years, eight months, and sixteen days, and when the Pope was already seventy-six years old.

Here is what Benedict XIV says in his memorable condemnation.

"Lest however," he says, "it might be asserted that something had been carelessly overlooked by us, and that we may the more easily take away the food for lying calumny and close its mouth, having first taken counsel with some of our venerable brethren, the Cardinals of the Holy Roman Church, we have decided to confirm by these presents, in *specific* form, which is considered to be the most ample of all and the most efficacious, the preceding Constitution of our predecessor, *which, word for word,* we have inserted in our own; in as much as of *our own certain knowledge* and by the fulness of our own Apostolic power, by the tenor of these letters, *in everything and as regards everything,* just as if they had been published of our own initiative, we, in our own name, and by our own authority, confirm, strengthen and renew such Constitution, and will and decree that it have *perpetual* force and efficacy." [2]

This is the Pontiff whom Lenning would make a Mason. Benedict confirms in specific form the con-

[1] *Bullarium Benedicti XIV,* vol. iii, p. 286.
[2] *Bullarium Benedicti XIV,* vol. iii, p. 285.

demnation of his predecessor, introduced into his own, word for word; after careful examination, he, moreover, makes it perpetual; and yet, between the age of seventy-six and eighty-two, a certain Mason, with various other uncertainties, initiates the Pontiff and makes him a Freemason. When, where, how,— poetic fancy may supply. The solemn condemnation is never revoked, it subsists in full force,— and Benedict dies leaving it so. "But," says the writer, "it is a fact that during the latter part of his pontificate, the enlightened and liberal Pope *did* cease to persecute the Freemasons, thus lending strong support to Lenning's statements." What the writer understands by "the latter part" of Benedict's pontificate we confess we are not able to fathom. We should imagine that so strong a document from a man of seventy-six, six years before a demise at the advanced age of eighty-two, was sufficiently near the "*latter*" part of his reign. We are glad that Bro. Mackey had more regard for the intelligence of his readers, than to make Benedict XIV a Mason.

The story of the sainted Pius IX is cut from the same cloth. "It started in Germany," says John Gilmary Shea, in his *Life of Pope Pius IX,* pp. 291, 292, "and they thought that by putting the scene in America, they would escape detection. They declared positively that Pius IX had been received into a Masonic lodge in Philadelphia, cited his discourses, and declared that a number of his autographs were preserved in the lodge. Unfortunately for the story, Philadelphia is in the civilized world. People there could read and write. They examined and found that there was no Masonic lodge in that city by the name given; they found that no lodge in Philadelphia had

ever received John Mary Mastai; they could find no trace of his ever having been there, as he never was; no lodge had any of his autograph letters; Masons themselves attested that the whole was a pure invention. The slander thus refuted has been revived from time to time, but in later versions, care is taken not to specify the lodge or city too distinctly."

The fabled time of the Pope's initiation long antedates the famous allocution of Sept. 25, 1865, and even the elevation of John Mary Mastai to the papal throne. But what consolation any of the Brethren can gather from imagining Pope Pius IX to have been a member of the Masonic Order is beyond comprehension.

"Among the many wiles and arts," he himself says, "by which the enemies of the Christian name are wont to assail the Church of God, and, though vainly, endeavor to ruin and destroy it, must be undoubtedly numbered, Venerable Brethren, that wicked society of men which is commonly called Freemasonry and which, having at first gathered in secret places and darkness, hence burst forth for the common ruin of religion and human society."

And later: "We by our Apostolic authority reprobate and condemn the Masonic society and all others of the same nature . . . and we wish that by all the faithful of Christ, of whatever degree or dignity, throughout the whole world, such societies be held as reprobated and condemned by us, under the same penalties as those contained in the above-mentioned Constitution of our predecessors."

The contention of Masons that Pius IX belonged to the Craft, far from favoring their cause, is its most crushing condemnation; for it closes absolutely every

loophole for pretending ignorance in him who so solemnly and publicly and scathingly denounced Masonry as the enemy of God's Church and of humanity, and makes the condemnation the pronouncement of one who by personal experience knew of what he spoke: — knew that it was wicked, that it was the enemy of supernatural religion and society as constituted; as false to true humanity as to the true God.[1]

Is this the brother that Masonry claims? Bro. Pike, in a passage already quoted, claims no fraternity with him.

The writer in the *New Age* has excused the condemnation of the Church on the score of ignorance. We fear the ignorance is on his own part. Bro. Pike (*Morals and Dogma,* p. 50) could have enlightened him.

"Because true Masonry, unemasculated, bore the banners of Freedom and Equal Rights," he says, "and was in rebellion against temporal and spiritual tyranny, its Lodges were proscribed in 1735, by an edict of the States of Holland. In 1737, Louis XV. forbade them in France. In 1738, Pope Clement XII. issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV.; and in 1743, the Council of Berne also proscribed them."

He does not deny the fact of rebellion; he seeks to justify it by stigmatizing the spiritual and temporal authority of the time as tyrannous.

[1] In a solemn allocution, on April 20, 1849, Pius IX feelingly referred to the rumor connecting him with Masonry, and denounced it as "the blackest of all calumnies" ever uttered against his sacred but much-maligned person. (Cf. Pachtler, *Der Götze der Humanität.* Freiburg 1875, pp. 721–722).

CHAPTER XIV

A Peep Into the Proceedings of an American Lodge

But perhaps these doctrines are only found in books and are never heard in the American Lodge. "American Freemasonry is theoretically," it may be said, "all that you prove it; but American Masons are too broadminded to apply the principles strictly."

Again we answer, as we have invariably done: We are speaking of the *esoteric* Masonic system as it is in itself, and not of individuals. But, perhaps, it might be well to enter into the heart of a Lodge on an occasion, according to the members themselves, unique in the history of Freemasonry, and listen to the principles set forth by men prominent in the Order. We shall quote from a pamphlet published for the edification of the Brethren. It is entitled: *Account of the Reception of the Heart of Our Martyred Brother Ex-Governor Ygnacio Herrera y Cairo. . . . By Gethsemene Chapter, No. 5, Rose Croix, of the Ancient and Accepted Rite of Freemasonry, at the Masonic Temple, Oakland, California, Monday evening, April 24, 1903. Together with Address and Other Interesting Matter presented on that Occasion.* The scene is not so far removed from us, nor the time so remote. We quote from the second edition, which shows that the pamphlet had a sale. Brother and Sir Knight Roscoe I. Gray, steno-

graphically reported the proceedings. Bro. Edwin A. Sherman, 33 °, well known on the Pacific Slope, Wise Master of Gethsemene Chapter, No. 5, Rose Croix, presided.

Bro. Alexander K. Coney 32°, Consul General of Mexico, made the address. After calling attention to the responsibility of Gethsemene Chapter in accepting the heart of Bro. Herrera y Cairo, and stating that Masonry is no anvil, and that, if struck, it must strike back; after enunciating "the grand principle of the right of conscience — for every man to form his own religious belief without any dictation of any priest of any kind whatsoever"—(p. 14)—he goes on to picture the imminent dangers to our country. "We are near, perhaps," he says, "to a terrible struggle with that power which from Rome ran riot over the whole of Spanish America and Southern Europe, where for men to believe, or to claim the right to believe, that they could worship God according to the dictates of their own consciences, was dangerous. It was necessary in those countries for all true men to unite, and for the brethren to ally themselves with liberal government. They had to do that, or be annihilated. . . .

"There were no Protestant teachers in that country, no one to teach different creeds from that which had been taught them. It was natural, spontaneous truth. But they were men who were fettered, tied down. They had the rack, the Inquisition, and all sorts of torture. Under such a system there was born this noble man whose memory we honor here to-night, one of the brightest of all our Masonic stars that light up the pathway for genera-

tions to come to our brethren." (p. 15). How true to facts Bro. Coney's picture is the reader may judge by the opening paragraphs of the life of Bro. Herrera y Cairo, given on p. 3 of this same pamphlet.

"In 1821, in the city of Guadalajara, State of Jalisco, Republic of Mexico, Ygnacio Herrera y Cairo was born," it says. "His father, Anacleto Herrera, founded the first lodge of Masons in the Republic of Mexico soon after its declaration of Separation and Independence of Spain; and from him Ygnacio received the inspiration of liberty, equality and fraternity. At the age of twelve years, he lost his father by death and then entered the seminary which was under the direction of the priesthood, and while there, by his application to his studies and brightness, he attracted the attention of his teachers. He was never given to the games of the other boys, but kept himself apart, concentrating in himself, yet with all his frankness and lovable disposition of character, the love and esteem of his school-mates."

"He graduated as a Doctor of Medicine; and from boyhood until his death, he was noted for his love for the poor, which he demonstrated practically by his care, attention and charity to the sick and needy. He was constantly instructing the ignorant of their rights and duties; teaching freedom of thought and speech and tolerance in religious matters, and therefore was worshipped by this class of his fellow citizens and respected by the intelligent of his own station, but was *feared* by the clergy and their partisans. *The clergy did everything to attract him to their side, making him most tempting offers* which were always refused." Where were the rack, the torments, the In-

quisition all this time? But Brother Coney knew what would suit his hearers, and so he regaled them with horrors which he knew to be untrue.

A prayer by the Chaplain of the Lodge, Bro. Chas. E. Gillett, 33°, Secretary of Gethsemene Chapter, followed, then a few words by Bro. Sherman, when the jar which was to contain the heart of Bro. Herrera was uncovered in the East. Above the jar was a portrait of the Brother, and still above that, were three life-sized busts.

"It is but proper," said Bro. Sherman, "before making the deposit to call your attention to what you now witness in the East. You there see the martyrs. On the right is Coligny, who was murdered at the Massacre of St. Bartholomew; upon the North that of William the Silent, who was murdered by the Jesuit Gerard; in the centre our own loved and martyred President, Abraham Lincoln, who fell the victim of long-before sworn treachery of the Jesuits — killed by one who himself was a Jesuit. The Jesuit charm or medal was taken from Booth's neck, and is to be seen in the Judge Advocate General's office in the city of Washington. It was a Jesuit plot formed five years before he was ever a candidate for the Presidency, when he was marked as a victim of that terrible power against whom *all Scottish Rite Masons are sworn.*" (p. 17.)

Bro. Sherman, when he actually gets down to inventing history, shows no mean power. Strange, isn't it, that he knows so much about Jesuit plots and their connection with one of the most dastardly crimes of history, and yet keeps his knowledge concealed within the recesses of the Lodge? Strange — passing strange — if true; and if false, as the whole world knows it to be false, what is to be thought of such

assertions made and listened to, and of those who make and applaud them?

Bro. Joseph H. Wythe, 14°, Chaplain of the Masonic Veterans' Association of the Pacific Coast, having been introduced, said: "My Masonic Brethren and lady friends: The very interesting services of this occasion are well calculated to make a profound impression upon every Masonic mind. They bring before us the fundamental principles of Masonry itself, as a *refuge and defense of religious truth and freedom.* They also indicate the principal source and virulence of the antagonism against the truth. . . . Our enemies — especially our Papal enemies — accuse Masonry of teaching Atheism, but this gratuitous slander is contradicted by the entire history and ritual of the Order. Where will you find sublimer recognition of the Great First Cause than in Masonry? No man can cross the threshold of a Lodge without acknowledging his trust in God."

"A real Mason," he continues, "acknowledges fealty of conscience to none but God. He is the great Lawgiver to the human soul, and our highest feeling of obligation is to Him. It is an *impertinence* and a *tyranny* for any *human priesthood* to dictate what we must believe and do. It is on this account that *Popery,* which assumes to have dominion over conscience is so bitterly opposed to Freemasonry, and where its priests have power will persecute Masons even unto death. How many of our brethren have been burned at the stake, or tortured and starved to death in the dungeons of the Inquisition cannot be known until the judgment day!"

"We must not flatter ourselves with the thoughts that the light of civil and religious liberty, which shines so brightly in our own land, has penetrated so

far into the darkness of neighboring nations as to render persecution nearly impossible. In the language of the letter of last month from the Grand Orient of Rome to Bro. Sherman — 'It is but too true that priestcraft, from its nest, the Vatican, is endeavoring to extinguish with the icy breath of Reaction the sacred fire of Science and of Liberty, which our brotherhood lighted at the cost of enormous sacrifices, and in the face of dreadful dangers, and now keeps alive in all parts of the world.' . . . 'Papacy, having gone astray from the pure and genuine source of Christianity is fighting nowadays against Masonry with increasing audacity, especially in Italy, where that Papacy keeps alive a revolt against the established order, in a permanent attempt to ruin the unity and integrity of the country.'" . . .

Bro. Wyatt then relates an occurrence said to have taken place in Mollendo, Peru, and continues:

"It is another example of the hatred of Rome against liberty and truth. The old virus can never be changed, and it *will be well for us in the United States if we escape from a hand to hand conflict with the Papacy for the retention of our own freedom.*"

Now, candidly, Bro. Wythe, do you believe all this nonsense? What was the purpose of burning your Masonic Brethren at the stake or bothering them with the Inquisition, when, in those days, Masonry *commanded its members to belong to the Church of the country in which they lived?* Read Mackey's *Masonic Ritualist* (p. 244), and the quotation is also found elsewhere. "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to the

religion in which all men agree, leaving their particular opinions to themselves." Where was all the danger, and courage, etc., etc., of which you speak? Where was your boasted freedom of conscience, when Masonry charged its members to belong to the religion of the country, whatever it was. And if this affiliation was only external, participation in its rites was mere hypocrisy.

After Bro. James L. Cogswell, President *pro tem.*, had presented Bro. Sherman with a token of appreciation from the Brethren, the hymn, "Hail Masonry Divine," was sung. The form differs somewhat from that printed in Mackey's *Masonic Ritualist,* pp. 214, 215. The first two stanzas are the same, then comes the difference. Here are some of the verses sung on the present occasion:

> "We'll build thy Temples sure;
> Thine *Altars* here secure
> From Rome's foul hand.
> We'll build them strong and great,
> *Bulwarks of Freedom's State*
> Against the blows of Hate
> And Pope's Commands." (p. 23.)

As there was some delay in the banquet-room preparations, the response to toasts was then called for. In the course of his remarks, Bro. James G. C. Lee, 32°, Colonel U. S. A., in responding to the toast, "The President of the United States," said:

"So long as the President of the United States is a patriot, we need not care from what party he comes. . . . Patriotism coupled with Masonry — for I know of no religion on earth higher than that of Ma-

sonry — coupled with that, our country will stand under any President." . . .

Bro. Coney responded to the toast, "The President of Our Sister Republic of Mexico." "The Wise Master then stated as follows: Bro. Caswell is not here. The next regular toast is 'The Twenty-Seven Regular Supreme Councils of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, With All Their Subordinates Throughout the World.' I wish to say, in addition, that throughout South America, Mexico and Southern Europe, that is the only Masonry that is known, and all the maritime Grand Lodges of Blue Masons send representatives to and receive representatives from those Supreme Councils, for they are grand lodges within their own jurisdiction." (p. 25).

Those who doubt the *unity of Freemasonry throughout the world,* might meditate for a few moments on Bro. Sherman's words.

In response to the toast "Freemasonry of All Rites and Degrees Around the Globe," Bro. Amasa W. Bishop, 30°, said:

"Most Wise Master and Friends, I think it hardly fair to call upon persons to respond to toasts without knowing what they are to be, and collecting a few ideas, at least."

"Masonry, as the toast indicates, is universal." Then after thanking the Heavenly Father for being born an American, he repeats his thanks that we have "freedom to worship God according to the dictates of our own consciences, with no one to say 'Do this' or 'Do that' under the penalty of torture. There is one land on the face of the globe where freedom in its greatest and highest glory exists, and I believe that with the aid of Masonry that is *universal,* this free-

dom of thought, freedom and liberty, will become as universal as Masonry itself. Our worthy brother, in his address, said the time might come when we would have to defend this liberty of conscience, but I tell you that whenever the time shall come that the people of this Nation shall be called upon to resist tyranny in any form, a million of swords will leap from their scabbards and they will cut down the usurper whatever he may be or wherever he comes from."

"Masonry," he says a little later, "is an educating influence, and wherever you find a Masonic body of men, you will find men of thought, generally of superior intelligence, because they cannot be Masons for many years without advancing,— advancing upward instead of downward, because Masonry is light, Masonry is education, Masonry is civilization, and may it in the near future become as universal in its civilization and its liberalizing ideas all over the world as it is in this glorious land of liberty to-day." (pp. 27, 28.)

Form your own judgment, kind reader, of Masonic light, Masonic education, Masonic advancement, Masonic intelligence, Masonic civilization, Masonic patriotism, from the doings and sayings of this meeting, considered by the members themselves, as we have been told, unique in the history of Freemasonry. "There is really nothing like this in the whole history of Freemasonry," said Bro. Coney, in his address (p. 16). Is it light to mistake? is it education to develop rancor and hatred? advancement, to preach the very intolerance against which one declaims? intelligence, to gulp down such stories of rack, and torture, and assassination? civilization, to deny others what you consider God-given rights? patriotism, to sound the note of civic strife and talk of war, when any sane man

knows that what you assert has not the slightest foundation in fact? No, Bro. Bishop, the sample that the Chapter is giving us, is sadly lacking in all the blessings you enumerate; it forgets that the first example of religious tolerance in America was given by the Catholics of Maryland, a tolerance sadly repaid by the intolerance of those that had been so charitably tolerated; and if tolerance was embodied in our own Constitution, the aid afforded by the Catholics of France, in men and money, without which aid such independence would, in all probability, never have been gained, was, as impartial students of American history willingly admit, an important factor. The proximity, too, of Catholic Canada, whose friendship was desired, must not be overlooked. We have no wish to belittle intelligence, or advancement, or broadmindedness anywhere, but we want proofs, and not empty words.

Bro. William S. Moses, 32°, K. G. C., Past Grand Master of the Grand Consistory of California, one of the Visiting Brethren, who, in virtue of his experience of forty-four years as a Mason, and the offices that he had filled, was well fitted to express Masonic sentiments, said among other things:

"In the words of the poets I may say it is the sunset of life, and coming events cast their shadows before. I see in the distance — I shall not live to see it, but there are men here who will — I see that *inevitable conflict approaching, between the forces of freedom and the usurpation of that terrible tyranny that has its throne in Rome.* Some of you may be called to bear arms in defense of that freedom you now possess. When you shall do so, remember that old man who foresaw the event far in the distance — and not so very far.

"You young men, when the time comes buckle on

your armor and take the sword, and let the Scottish Rite be known, and let Masonry stand firm and fearless and foremost there you will find your brethren leaders in that great struggle on behalf of freedom which will be a war of American citizens to protect and defend liberty for wife and babe." (Applause) (p. 31).

The war of American (?) citizens for the protection (?) of American liberties (?) was started soon after.[1] The world knows its ignoble career, and ignobler end.

Bro. Samuel W. Holliday, after lauding Bro. Moses as the "acme" of Masonic character, and expressing the delight he felt at seeing the Brother present "full of life and vivacity, full of manly energy, full of patriotism, full of love for that Masonic Order," tells his hearers that he does not participate in the anxiety expressed about American liberties, and gives his reason.

"I will tell you why," he says (p. 32). "I do not mean to say that there are not numerous enemies setting traps for our liberties and our welfare. There are many enemies of our public institutions, of freedom, I mean, and liberty in this country. Our land is full of deadly enemies of such, but I tell you that so long as you stand by the virtues of Masonry, so long as you sustain the public schools (here the speaker was interrupted by vigorous and long-sustained applause), just so long our liberties are safe. Remember that."

Ill. Bro. James B. Merritt, 33°, Grand Master of Ceremonies and Grand Master, answering the toast, "The Grand Consistory of California," began by expressing his appreciation of the honor conferred on

[1] The A. P. A. movement.

him, and then coming to the point, voices briefly and plainly much of what we have set forth at length in the preceding pages.

"I stand before you . . ." he says, "to state that our Scottish Rite means something; that as Scottish Rite Masons we acknowledge no superior to the individual himself in matters of religion and in matters of politics. We have pledged ourselves that we will not allow any man or any body of men — and we recognize that since God made this earth, that no man, woman, or body of men, has any right to dictate to us our religious or political conduct; that no body of men has any right or ever had any right to explain to us the authority of our book of faith, whether that book be the Pentateuch, the two Testaments, the Zendavesta, or the Koran. No man or body of men was ever commissioned by any superior power to interpret them for us. Each of us should interpret them for himself, and according as we interpret them we are obliged to act. We claim that no man or body of men has the right to influence our political conduct. We acknowledge no party. *We vote according to the principles of Scottish Rite Masonry*, and the man who belongs to the Scottish Rite and *does not do so violates every obligation from the first to the thirty-third, every one of them.* I was in one State of the Union this year where the one question before the people was the question of the common schools; and the two great political parties of that State vied with each other in cringing down at the foot of the Roman despotism, each trying, one more than the other, to throw obstacles in the path of the common schools, to make war against them, and the party which in that State made the strongest profession of devotion to the Roman

Despotism, carried the State on that issue alone. And now my friend Holliday — I am sorry he has left the room,— is not afraid; he does not sympathize with us who fear, and who know that the deadly peril is right here upon us, and that it is our duty in every election, the smallest to the greatest, from the municipal elections to the greatest elections, to have our vote entirely controlled by those persons who will stand up for our common schools, our common religion, our common honor, irrespective of party, that all may know that the one that stands the best for our country and our common schools shall receive our votes. These are the sentiments of the Grand Consistory of California of which I have the high honor to be the Grand Commander." (pp. 33, 34.)

How intimately Masonry considers the common school system to be identified with its own liberalism, needs no comment of ours! Read and judge for yourselves. How free and unfettered its members are in voting, is equally plain. With a proud blare of the trumpet it proclaims: "No man or body of men shall control our vote or dictate how we shall vote"; and in the same breath it tells its voters, "See that you vote as you are sworn to vote according to the principles of Scottish Masonry or you violate every obligation from the first to the thirty-third, every one of them." Ah! but these are principles, and not a man or body of men! True, but it is an unworthy and paltry subterfuge, as if there were no Protestant, no Catholic principles; and that whoever voted according to such principles was the slave of men. Masonry is rich in words — fraternity, liberty, equality; but every one of these is immediately narrowed down by limiting clauses, until fraternity means Masonry and nothing

more; liberty is the repression and destruction of the Catholic and Christian churches; equality means "our common schools, our common religion, our common honor," humanity, the true Masonic God. With the letter of the Grand Orient of Rome to Bro. Sherman (p. 2 of the pamphlet) we shall close this chapter:

Ad Universi Terrarum Orbis Summi Architecti Gloriam.

Deus Meumque Jus. Ordo ab Chao.

Dal GRANDE ORIENTE di Roma. Valle del Tevere sotto la Volta Celeste al 41° 54′ di Latitudine Nord e 10° 7′ di Longitudine Est del suo Zenit.

Il Supremo Consiglio del Sovr .·. Gr .·. Ispettori Generali; Gr .·. Eletti Cavalri Gr .·. Comm .·. del Grande Impero del 33 mo ed ultimo grado di Rito Scozzese Ant .·. ed Acc .·. della Massoneria in Italia sedente in Roma il giorno — del mese — dell' anno di V .·. L .·. 00089 — e dell' E .·. V .·. il di 6 de Marzo 1893.

42, Piazza, Poli, Roma, Italy, Mar. 6, 1893.

Ill .·. Bro .·. Edwin A. Sherman, 33°, W .·. M .·. of Gethsemane Chapter, No. 5, of Rose Croix, Oakland, Califorina.

Ill .·. and Dear Brother: Through the Secretary General of the Supreme Council of Washington, the Supreme Council of Italy has received the resolutions moved by yourself, Illustrious Brother, on December 18th, 1892, and unanimously approved by your Chapter, which encourages Masonry at large, and the Ma-

sons of Italy especially, in their work of vindicating all the civil rights of the nations, and the precious gift of Liberty of Conscience, granted to all mankind by the Grand Architect of the Universe.

It is but too true, that priestcraft from its nest, the Vatican, is endeavoring to extinguish with the icy breath of Reaction the Sacred Fire of Science and of Liberty, which our Brotherhood lighted up at the cost of enormous sacrifices, and in the face of dreadful dangers, and now keep alive in all parts of the world.

It is true that the Papacy, having gone astray from the pure and genuine source of Christianity, is fighting nowadays against Masonry with increasing audacity, especially in Italy, where that Papacy keeps alive a revolt against the established Order, and in a permanent attempt to ruin the unity and integrity of the country.

We have never doubted the love and sympathy of the American Masons for us in that struggle which we carry on in the very stronghold of Vaticanism; but your words, so full of useful advice and of encouragement for us, have greatly comforted us. They were received amidst applause at the last session of the Supreme Council, and were at once translated and communicated to all the Lodges and Chapters of the Italian Masonic Family. . . .

In the name of the Supreme Council, 33°, and of all the Masons of Italy, accept, Illustrious and dear Brother, and give to your Chapter, the sincerest and most loving thanks.

The Del .·. Sov .·. Gr .·. Commander,
The Gr .·. Secretary Gen .·., Ad. Lemmi, 33°.
Teofilo Gay, 32°.

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We copy the letter as we find it, merely completing some abbreviated words for the convenience of our readers.

Thus have we studied the relation of *esoteric* American Freemasonry in relation to Catholicity and Christianity.

Catholicity is obsolete; will not suffice for present enlightenment. Its Eternal Father is Jove transformed, its Virgin Mary is a modified Venus. The God of the Old Testament whom it worships, is everywhere the author of evil; has most of the passions of the human heart; is a crude conception of crude minds. Its authority is tyranny over consciences; its history one of persecution and corruption. Its divine institution is denied as is also the inspiration of the Scriptures. Its doctrines are the corruptions of older pagan fables. Its mass is a pagan sacrifice imitated by the brethren, who, as the High Priesthood, consecrate bread and wine, which is partaken of by the Brethren, if, perchance, they may receive some particle of the body of Zoroaster, Confucius or the dead Jesus of Nazareth.

Masonry reverences Christ as it does Mahomet; tolerates, pities, looks benignly on those who believe Christ Divine, a belief not shared in by Himself. All that has been said of Masonry's attitude towards the Old Testament, bears upon Christianity in general with the same force that it does on Catholicity in particular. The Christianization of Masonry was attempted by well-meaning writers like Oliver, but the life-blood of Paganism cannot be Christianized by mere human forces. Masonry has eliminated Christian interpretations as too sectarian. Entering the Lodge we have listened to speeches about Popery, Romish tyranny, etc., etc., crowning all with an official letter

from the Head of Italian Masonry to Bro. Sherman, Wise Master of Gethsemane Chapter 5, Rose Croix, Oakland, California. We submit the facts, and let the reader draw his own conclusions.

CHAPTER XV

Masonic Morality

We purposely head this chapter Masonic Morality, and not The Morality of Masons, for we treat of theories, not of persons. Our words, therefore, are to be taken in no sense as an attack on the individual character of any particular Mason, nor even on the moral character of Masons in general, save in so far as they frame their conduct on the *esoteric* principles of their Order. If they live according to Masonic theories, their morality is anything but Christian; this we shall prove, and this is all that concerns us. Of their falseness or fidelity to their principles God alone is judge. Masonic principles we discuss, not persons.

How intimately morality, of whatever sort it be, is connected with Masonry, is plain from the fact that morality enters into the very definition of the Craft: "Freemasonry is a *system of morality* veiled in allegory and illustrated by symbols" (*Masonic Ritualist*, pp. 42 sqq.). And in speaking of Lodges, on page 245 of the same work, Dr. Mackey informs us that "no immoral or scandalous men" can be admitted, but only those of "good report." To be a Mason, therefore, it is confidently asserted, one must be "a moral man."

But how is it, then, the ordinary reader will ask, that Dr. Mackey laments (*Encyclopædia of Freemasonry*, p. 847), that "there are men in our Order whose lives and characters reflect no credit on the In-

stitution"? It is true, he asserts that such lives are not the result of Masonic teaching, but violations of it; that similar examples are found in Christianity, etc., etc. All this is beside the point. The fact is that immoral men *can* be Masons; it is therefore false that none save moral men can be members of the Order.

Was not Voltaire a Mason? Bro. McClenachan assures us that he was. "Voltaire," he says (*Encyclopædia,* p. 1021), "one of the most famous French writers, was born at Châtenay, near Sceaux, in 1694. His early life was loose and varied. In 1728 he became infatuated with a Madame du Chatelet. . . . During his exile in England he imbibed Deistical theories, which marked his life. He was charged with atheism. He was initiated in the Lodge of the Nine Sisters, at Paris, February 7, 1778, in the presence of Franklin and others distinguished in Masonry. Died May 30, 1778, which gave rise to a memorable Lodge of Sorrow held on the succeeding 28th of November." If Voltaire's morality be a type of the Masonic, we do not envy the Brotherhood. Benjamin Franklin had been initiated some time prior to 1734 (*Encyclopædia,* p. 290): yet, however much we may admire the man for his talent, genial humor, and services to his country, his life was far from conforming to the standard of Christian morals.

"His morals at this time" [the period of early manhood], says a late biographer of the sage, "were according to his own account fairly good. He asserts that he was neither dishonest nor unjust, and we can readily believe him, for these were not faults in his character. In his Autobiography he says that he passed through this period of life 'without any willful

gross immorality or injustice that might have been expected from my want of religion.' In the first draft of the Autobiography he added, 'some foolish intrigues with low women excepted, which from the expense were rather more prejudicial to me than to them.' But in the revision, these words were crossed out." [1] (*The True Benjamin Franklin by Sydney George Fisher,* 4th Edition, Philadelphia, 1902, p. 85.)

His rule for chastity was the following:

"Chastity.— Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation;" (ibid., p. 102), a rule, indeed, which avoids many excesses, but which is yet far from the Christian standard. "Ah! but he was not at this time a Mason," you may say. This may be true, for the date of his initiation is uncertain. But our argument remains the same; for when it is said that no immoral man can be a Mason, the expression is used not only of actual members of the Craft, but of candidates for admission; so that even if Franklin were excluded from the first class, he would be numbered in the second. Moreover, his letter to a young man on the choice of a mistress was written on June 25th, 1745; some of the rules of which are too utterly gross for publication by his biographer.[2] At this time Franklin was certainly a

[1] Bigelow's *Works of Franklin,* vol. I, p. 180.

[2] See Fisher, *The True Benjamin Franklin,* Philadelphia, 1902, pp. 126–128.—"In the State Department at Washington," says Mr. Fisher, l. c. p. 126, "is also preserved his [Franklin's] letter on Perfumes to the Royal Academy of Brussels, which cannot be published under the rules of modern taste, and in fact, Franklin himself speaks of it as having 'too much grossièreté to be borne by polite readers." (Bigelow's *Works of Franklin,* vol. vii, p. 374.)

Mason. Too much reliance, therefore, must not be put on the expression "a moral man."

There are different systems of morality. I do not say true systems, for only one of varying systems can be true; I say systems; and you know that what one considers moral, and lauds and practises, is condemned as immoral by another. The Epicurean was a moral man, according to his system, when he enjoyed himself by every means possible and avoided pain. Pleasure was to him the touchstone of right and wrong. By it the morality of every act was to be determined. But the life of such a "moral" man was an abomination to Christian morality. There is the utilitarian school of morals in which utility is made the standard. Is the action useful to me? Then it is right, no matter what other features the act may have. And the utility of which there is question, is utility here in this present life. If what is useful to me is right for me, self-aggrandizement becomes the standard of my morality. The rights so-called of those who stand in my way are mere phantoms of ill-instructed conscience; and, priding myself on my moral integrity, I shall crush all opposition by every means at my command. Utilitarian morality is not Christian morality. There is the morality of the Mormon, that of the Mohammedan, that of the Atheist, that of the Nihilist; but all are anti-Christian. The important question in dealing with Masonic morality, therefore, is to discover what *sort* of morality it is; to examine on what principles it is based; to learn, in a word, how Christian or unchristian it is. This is for us the important point, and not merely that Masonry calls the line of conduct which it inculcates, morality.

And here, kind reader, if you will listen to a phrase

or sentence which has been purposely framed to give the uninitiated the impression that the Masonic morality is Christian, you will, in a few moments settle the matter of the nature of Masonic morality, and settle it — wrongly. You will accept without limitation such an expression as this: "The morals of antiquity, of the law of Moses and of Christianity, are ours." (*Morals and Dogma,* p. 308). "Could anything," you will ask, "be clearer or more emphatic? Masonic morality is therefore Christian." And yet, Masonic morality is not Christian, and cannot be Christian, as we conceive the term. "We recognize," says Bro. Pike, "every teacher of Morality, every Reformer, as a brother in this great work." "We . . . recognize," he says later, "all initiates as our Brothers. We belong to no one creed or school. In all religions there is a basis of Truth; in all there is pure Morality." (*Morals and Dogma,* p. 311.) What has already become of your Christian theory, when Zoroaster, Confucius, Mahomet, Brigham Young, are placed side by side, as moral teachers, with Jesus Christ? Have you forgotten so soon that "if Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination"? (*Encyclopædia of Freemasonry,* p. 163.) And if its illumination is to consist in teaching a morality, for Masonry defines itself "a system of morality," how can this morality be Christian, since the Jew, the Moslem, the Brahman, and the Buddhist, may conscientiously embrace and practise it? Have you so soon forgotten the Shock of Entrance and of Enlightenment — how *every* candidate stands at the portals of Masonry, "on the threshold of this new Masonic life, in darkness, help-

lessness, and ignorance"? How, "having been wandering amid the errors and covered over with the pollutions of the outer and profane world" (and everything outside Masonry is this profane world), "he comes inquiringly to [Masonry's] doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight"? How his "initiation is, as it were, a death to the world and a resurrection to a new life"? How "the world is left behind — the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are . . . broken," etc., etc.? (*Ritualist,* pp. 22, 23.) Have you forgotten all this? Have you forgotten, and so soon, that Masonry is pagan in its models, its kinship, its very heart-blood? (*Encyclopædia,* p. 297.) And from this do you expect *Christian* morality? Is memory so short that phallic worship is forgotten? and Jehovah, the He-She, the Masonic God? and the soul an emanation of the divinity? Do you not remember that the *Masonic Ritualist* (p. 338) has told us that a candidate, in his initiation, acquires "the first elements of morality"? Surely all this must have demonstrated to you that Masonic morality is not Christian.

Christian morality is based upon the ten commandments of Moses; Masonic morality is not. A Mason, as a Mason, is not bound by these. He may, if he wishes, or if he is ignorant enough to believe in them, observe them; but they are not and cannot be binding on a Masonic conscience. So Dr. Mackey will teach us.

"Decalogue. The ten commandments of the Mosaic law, as delivered from Mount Sinai and recorded in the twentieth chapter of Exodus, are so called," he says (*Encyclopædia of Freemasonry,* p.

205). "They are not obligatory," he continues, "upon a Mason as a Mason, because the Institution is tolerant and cosmopolite, and cannot require its members to give their adhesion to any religious dogmas or precepts, excepting those which express a belief in the existence of God and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an Institution whose great characteristic is its universality."

The Masonic theory of the ten commandments, the basis of Christian morality, is, therefore, that they contain only "a partial law prescribed for a particular religion." They are not, therefore, and cannot be a part of Masonic morality; and a Mason is, from a Masonic standpoint, "a moral man," even if he break all of them. Truly, it is not hard to be a moral man under the circumstances; and if this is what you mean by "moral" man, you gain little in Christian eyes by having your members highly moral.

But what does Doctor Mackey mean by a *partial* law? Is it partial in as much as it does not contain *all* moral precepts? Or *partial* because it is binding only on a part of mankind? His explanation shows that he takes the word in the latter sense; for he rejects the Mosaic Decalogue as repugnant to a cosmopolite institution, and one whose characteristic is universality. The Jew, therefore, is bound by it, if he has not imbibed Masonic instruction. The Catholic and Protestant are bound by its chains, if Masonry has not broken them. The Mason, in the moral freedom of the Craft, is not subject to the Mosaic Decalogue, which, he holds, was never made for him.

But has, then, Masonry no moral law? It has; it cannot but have; for without a moral law, it could

not be "a system of morality." It is not the Mosaic law; what, then, is it? Dr. Mackey will inform us in his *Encyclopædia,* p. 508.

"'A Mason,' say the old Charges of 1722, 'is obliged by his tenure to obey the moral law.' Now, this moral law is not to be considered as confined to the Decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturæ,* or the law of nature. This law of nature has been defined, by an able but not recent writer on this subject, to be 'the will of God, relating to human actions, grounded on the moral differences of things; and, because discoverable by natural light, obligatory on all mankind.'" (Grove, *System of Moral Philosophy,* Vol. II, p. 122, London, 1749). "This is the 'moral law,' to which the old Charge already cited refers," he continues, "and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal, could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality."

Not to spend more time than necessary on the present subject, we shall not discuss here whether the terms "universal" and "universality" are to be taken in their ordinary sense, or in the Masonic sense of "natural" and "nature;" for universe and nature are synonymous. Howsoever taken, the sense is indifferent to our present purpose. What is clearly stated is, 1st, that the moral law of Masonry is not to be confined to the narrow law of Moses; 2d, that this law is the law of nature or the moral law discoverable by natural light.

As regards the first assertion, viz: the narrowness

of the Mosaic law, we venture to assert that its ten precepts will be found broad enough to cover somewhat more of the moral life of man than most human beings desire. One would imagine, from reading Bro. Mackey's words, that Masonry was going to impose some higher, nobler, vaster system of morality than the Mosaic. But alas! verbiage and nothing more, when the actual point is reached. It is the law of nature "grounded on the moral differences of things, and because discoverable by natural light, obligatory on all mankind."

What is this "law, discoverable by natural light"? The moral right and the moral wrong? But many philosophers, so styled, using natural light, have denied any difference between the two. Such was Franklin's theory in his earlier years. So his biographer, already quoted, tells us. "He even went beyond Voltaire in holding that, in as much as God is omnipotent and all-wise, and had created the universe, whatever existed must be right, and vice and virtue were empty distinctions."[1] If an intellect such as Franklin's went astray as to the very starting-point of morality, Bro. Mackey must not confide too much in his natural light.

But even granting, as we willingly grant, that right reason, or the natural intellect unbiased by passion, can discover by natural intellectual light both the distinction between moral right and moral wrong, and the natural precept to do the right and to avoid the wrong, we question much whether the Masonic intellect, whose seat is in the heart (*Encyclopædia of Freemasonry*, p. 391), and whose light, as we have seen (*Encyclopædia*, p. 941), is the sensuous light of pas-

[1] Fisher, *The True Benjamin Franklin*, p. 84, referring to Franklin's pamphlet, *Liberty and Necessity*.

sion, will discover the true moral right and the true moral wrong. Masonic light, natural light, expresses for the initiate ideas unsuspected by our reader.

"Man, or the male principle," says Bro. McClenachan (*Encyclopædia of Freemasonry,* p. 941), "symbolized by ardent fire, was represented by red, and the female principle, identified with the idea of light or flame, represented by yellow or light-colored earth, over which the swift-footed messenger bears the tidings of a Mason's distress and the return of obligatory succor. This light of the fire, the female of divine beauty, the Egyptian Venus, was called Athor, signifying dwelling of Horus, and was thus represented." Morality read in this *light,* will indeed be consistent with the system which has formed the object of our Study, but it will be pagan sensuality, not Christian chastity. What, indeed, is to be expected from a system which introduces its disciples to phallic worship as a principle of religion? What from a system which tortures and twists Jehovah to make Him a He-She? What from a system whose chief symbols, when traced to their ultimate meaning, have invariably a sexual meaning? Dr. Mackey impresses the distinction of the two systems upon us when treating of the word "lily."

"The plant so frequently mentioned in the Old Testament under the name of lily, as an emblem of purity and peace," says Dr. Mackey (*Encyclopædia,* p. 471), "was the lotus lily of Egypt and India. It occupied a conspicuous place among the ornaments of the Temple furniture. The brim of the molten sea was wrought with flowers of the lotus; the chapiters on the tops of the pillars at the porch, and the tops of the pillars themselves, were adorned with the same

plant. . . . The lily which is mentioned by our Saviour, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art, was a different flower; probably a species of *lilium*. This is also represented in all pictures of the salutation of Gabriel to the Virgin Mary." . . . "We must not, however, forget," he adds later, "the difference between the lotus of the Old Testament and the lily of the New. The former is a Masonic plant; the latter is scarcely referred to. Nevertheless, through the ignorance of the early translators as to sacred plants, the lotus is constantly used for the lily; and hence the same error has crept into the Masonic rituals."

No; verily, the lily of Mary's virginity and the lotus of pagan sensuousness have nothing in common! "The lotus plant, so celebrated in the religions of Egypt and Asia," says Dr. Mackey (*Encyclopædia of Freemasonry*, p. 477), "is a species of Nymphæa, or water-lily, which grows abundantly on the banks of streams in warm climates. . . . The Brahminical deities were almost always represented as either decorated with its flowers, or holding it as a sceptre, or seated on it as a throne." "Coleman says," he continues, "(*Mythol. Hindus*, p. 388), that to the Hindu poets the lotus was what the rose was to the Persians. Floating on the water it is the emblem of the world, and the type also of the mountain Meru, the residence of the gods. Among the Egyptians, the lotus was the symbol of Osiris and Isis. It was esteemed a sacred ornament by the priests, and was placed as a coronet upon the heads of many of the gods. It was also much used in the sacred architecture of the Egyptians, being placed as an entablature upon the columns of

their temples. Thence it was introduced by Solomon into Jewish architecture, being found, under the name of 'lily work,' as a part of the ornaments of the two pillars at the porch of the Temple."

Here we are once more led by devious paths indeed, but led back inexorably to the sensual symbols of the Craft. The lotus flower, a species of Nymphæa, the rose of the Persians, the symbol of the world or universe, Osiris and Isis, the Isian headdress or coronet, the lily work of the phallic pillars of Solomon's temple — this, indeed, is the Masonic lily, but not the lily of Christian chastity. The latter is not Masonic.

And lest, kind reader, you should think that in anything we seek to force a point, permit us to quote what Dr. Mackey says concerning this very virtue of chastity; we shall give it, word for word, modernizing merely the spelling of what purports to be English of the fourteenth century.

"Chastity. In the Halliwell Manuscript of the Constitutions of Masonry, written not later than the latter part of the fourteenth century, and purporting to be a copy of the Regulations adopted at York in 926, the seventh point is in these words:

'Thou shalt not by the master's wife lie,
Nor by thy fellow's in no manner wise,
Lest the Craft would thee despise;
Nor by thy fellow's concubine,
No more thou wouldst he did by thine.'"

"Again," continues Dr. Mackey, "in the Constitutions known as the Matthew Cooke Manuscript, the date of which is about the latter part of the fifteenth

century, the same regulation is enforced in these words: 'The 7th Point. That he covet not the wife nor the daughter of his masters, neither of his fellows, but if [unless] it be in marriage.' So all through the Old Constitutions and Charges, we find this admonition to respect the chastity of our brethren's wives and daughters; an admonition which, it is scarcely necessary to say, is continued to this day." (*Encyclopædia of Freemasonry,* p. 160.)

It is strange that Dr. Mackey did not see how much narrower Masonic chastity is than Mosaic. The Mason is to respect the chastity of the wives and daughters of Masons — the Charges do not go beyond this; the observer of the Mosaic commandment is to respect all womanhood. And Christ, as explaining the Mosaic precept, enjoins upon his followers to respect all womanhood even in their thoughts. "You have heard that it was said to them of old," says the Master (Matth. v, 27, 28), "'Thou shalt not commit adultery.' But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." There is no limitation here to the wife, or daughter, or concubine of a fellow. It may be objected, indeed, that this Halliwell Manuscript is a forgery (*Encyclopædia of Freemasonry,* p. 977), and that it is rejected by modern Masonic research; but this does not invalidate our argument. It is rejected, not on account of its doctrine, but on account of its unauthenticity. That its doctrine is good Masonic doctrine is clearly shown by the fact that Dr. Mackey quotes it with approval. This for our purpose is abundantly sufficient.

But the broadness of Mosaic and Christian chastity narrows the field of sensual indulgence; prescribes, in

fact, a straight and narrow way, against which our inferior appetites rebel. The more womanhood is respected, the more is our sensual nature limited. "More broadness! more broadness here!" cries passion, "for, on Masonic principles, morality is only male; woman is essentially incapable of true morality — away with the chains of Christian and Mosaic moral ignorance and error!"—"The Mason does not war with his own instincts," says Bro. Pike (*Morals and Dogma,* p. 231). "More broadness!" you say. What says the Master? "Enter ye in at the narrow gate" (Matth. vii, 13, 14): "for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life; and few there are that find it."

It will strike our readers as strange, so strange indeed as to be unbelievable, that, consistently with Masonic principles, there is no true morality for woman. And yet such is the fact. For Masonry holds that outside its illumination all is moral ignorance and darkness; that every one who has not entered its portals is in the chains of moral slavery; that, in initiation, the first principles of true morality are implanted in the human breast. But it is just as certain that no woman can be a Mason. It is evident, therefore, that no woman can participate in Masonic light, can know true morality. How about the Rebeccas? They are an affiliated society, but they are not and cannot be true Masons. It is a fundamental principle, a landmark of the Order, that its members shall be only men.

"In some parts of the United States," says Dr. Mackey (*Encyclopædia of Freemasonry,* p. 70),

"these degrees [for women] are very popular, while in other places they are never practised, and are strongly condemned as improper innovations. The fact is, that by their friends as well as by their enemies, these so-called degrees *have been greatly misrepresented.* When females are told that in receiving these degrees they are admitted into the Masonic Order and are obtaining Masonic information under the name of 'Ladies' Masonry,' *they are simply deceived.* Every woman connected by the ties of consanguinity with a Master Mason is peculiarly entitled to Masonic assistance and protection. If she is told this, and also told that by these androgynous degrees she is to be put in possession of the means of making her claims known by a sort of what may be called oral testimony, but that she is by their possession no nearer to the portals of Masonry than she was before, if she is honestly told this, then I can see no harm, but the possibility of some good, in those forms if carefully bestowed and prudently preserved. But all attempts to make Masonry of them, and especially that anomalous thing called Ladies' Masonry, are wrong, imprudent, and calculated to produce opposition among the well-informed and cautious members of the Fraternity." Women, therefore, cannot be Masons. Women, therefore, cannot be Masonically moral. The morality of Masonry is dependent on the physical qualification of sex. Ladies' Masonry, or a Masonic system of morality for women, is an anomaly. Truly the road is broad enough for human passion! A Mason need not war against his instincts.

"Remember," says Bro. Pike (*Morals and Dogma,* p. 76), "that every moral characteristic of man finds its prototype among creatures of lower intelligence;

that the cruel foulness of the hyena, the savage rapacity of the wolf, the merciless rage of the tiger, the crafty treachery of the panther, are found among mankind, and ought to excite no other emotion, when found in man, than when found in the beast."

Sublime heights indeed are these to which, in the natural light of Dr. Mackey, Masonic morality is soaring! Woman essentially excluded by her sex from true morality; and all the moral characteristics of man finding their prototypes in brutes. "He [man] hath no fault or vice which some beast hath not; and therefore in his vices he is but a beast of a higher order; and he hath hardly any moral excellence, perhaps none, which some animal hath not in as great a degree, — even the more excellent of these, such as generosity, fidelity, and magnanimity." (*Morals and Dogma,* p. 857.) Unable to find an essential difference, nay any difference at all, between the morality of the lower animals and man, Bro. Pike is obliged to abandon the moral sphere and seek the source of man's supremacy in the particle of deity constituting the human soul. Strange deity, whose moral code is no nobler than the brute's!

Dissatisfied, therefore, with the Mosaic Decalogue, Bro. Pike invents one for the Brethren. "Masonry," he says (*Morals and Dogma,* p. 17) "has its decalogue, which is a law to its Initiates. These are its Ten Commandments." Why he calls them ten, save that it has pleased him to gather his precepts into ten groups, will puzzle a critical reader. We copy them, however, as we find them.

"I. ⊕ ∴ God is the Eternal, Omnipotent, Immutable Wisdom and Supreme Intelligence, and Exhaustless Love.

Thou shalt adore, revere, and Love Him!

Thou shalt honor Him by practising the virtues!

II. ○ ∴ Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt obey his precepts!

Thy soul is immortal! Thou shalt do nothing to degrade it!

III. ⊕ ∴ Thou shalt unceasingly war against vice!

Thou shalt not do unto others that which thou wouldst not wish them to do unto thee!

Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom!

IV. ○ ∴ Thou shalt honor thy parents!

Thou shalt pay respect and homage to the aged!

Thou shalt instruct the young!

Thou shalt protect and defend infancy and innocence!

V. ⊕ ∴ Thou shalt cherish thy wife and thy children!

Thou shalt love thy country, and obey its laws!

VI. ○ ∴ Thy friend shall be to thee a second self!

Misfortune shall not estrange thee from him!

Thou shalt do for his memory whatever thou wouldst do for him, if he were living!

VII. ⊕ ∴ Thou shalt avoid and flee from insincere friendships!

Thou shalt in everything refrain from excess!

Thou shalt fear to be the cause of a stain on thy memory!

VIII. ○ ∴ Thou shalt allow no passion to become thy master!

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Thou shalt make the passions of others profitable lessons to thyself!

Thou shalt be indulgent to error!

IX. ⊕ ∴ Thou shalt hear much: Thou shalt speak little: Thou shalt act well!

Thou shalt forget injuries!

Thou shalt render good for evil!

Thou shalt not misuse either thy strength or thy superiority!

X. ○ ∴ Thou shalt study to know men: that thereby thou mayest learn to know thyself!

Thou shalt ever seek after virtue!

Thou shalt be just!

Thou shalt avoid idleness!

But the great commandment of Masonry is this: 'A new commandment give I unto you: that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness.'"

"Such," he concludes, "are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies."

Brevity forbids extended comment. We must, nevertheless, call attention to a few points.

In the first place, we have not the slightest inclination to deny that, read in their obvious sense, the preceding commandments contain much good morality. I say, read in their obvious sense, for Bro. Pike has seen fit to prefix signs to these commandments, a cross within a circle, alternating with a plain

circle. Now the cross within the circle is the same as the point within the circle; and the plain circle is a symbol of nature, the universe, the female principle. And just as the Christian Bible read in the light of the square and compasses acquires its true Masonic meaning, so, for the esoteric Mason, will these precepts acquire theirs when interpreted by their proper sign. The exoteric Mason will read them, as will the profane, paying no attention to the symbol that accompanies them, and will see, perhaps, little difference between these commandments and some of the Mosaic law. He will, if he be a Christian, take the first commandment as referring to the Christian God: he has overlooked the phallic sign which precedes it; for he is yet far off from the revelation of Jehovah, the He-She God of Masonry.

In the second place, there is, indeed, a broadness in this morality; but it is the broadness of a vagueness and indefiniteness which, like charity, but in a different sense, "may cover a multitude of sins." "Thou shalt unceasingly war against vice;" "Thou shalt ever seek after virtue;" will depend for their meaning on the standard of morality established. Christian and Catholic virtue may be, according to Masonry, vice; and hence we so often find Catholic celibacy warred against as immoral, in legislation inspired by Masonry.

We look in vain, in the third place, for the clear, explicit Mosaic commandments, or their equivalents, "Thou shalt not commit adultery;" "Thou shalt not covet thy neighbor's wife." We find instead only such expressions as "Thou shalt allow no passion to become thy master;" "Thy soul is immortal; thou shalt do nothing to degrade it;" expressions which

the exoteric Mason may, if he be a sincere and upright Protestant, interpret as equivalent to the commandments of the revealed law of Moses; but expressions which, as we have seen in dealing with the virtue of chastity, are not their equivalent. The chastity imposed on Masons, by Masonry, is far more restricted.

In the fourth place, we search in vain for an improvement on the divine summary of Christian morality: "Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself." (Mark xii, 30, 31). Even the new commandment of Masonry, borrowed from the Gospel, loses immensely in the borrowing. "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another." (John xiii, 34). The Christ-standard of love and self-sacrifice is omitted: that love which gave everything for man — home and its joys, and all that the world holds dear, life itself included; whereas, as we shall show in our next chapter, Masonic benevolence and love deal with superfluities merely; for no Mason is obliged to aid a necessitous brother with serious inconvenience to himself.

In the fifth place, we pass over such commandments as: "Thou shalt be tolerant of error," suggesting, as a substitute: "Thou shalt be tolerant of Catholic truth." In a preceding chapter we have seen enough of the anti-Catholic spirit of Bro. Pike and his Brethren; and unvarying experience in countries where Masonry can exercise its intolerance has proved to

the world that the tolerance on Masonry's lips is bitter intolerance of Catholicity in its heart.

Lastly, we would remark, that as Masonry claims to be the sole teacher of true morality, its system must contain all the moral good necessary to man, and forbid all moral evil. Some good even from a true moral and Christian standpoint is not sufficient; for Masonry claims the whole man in this world, and pretends to prepare him for his eternal destinies in the next. It is useless, therefore, to cite this or that good point in Masonry; there is no system in this world that is utterly perverse. Making the claims that it does, making the promises that it does, we are to judge it by its pretensions and its promises; and judged by these, it is lamentably deficient. It rejects morality supernaturally revealed; for its morality is the offspring of natural light. It does not pretend to dogmatic certitude. "The Mason does not pretend to dogmatic certitude," says Bro. Pike (*Morals and Dogma*, p. 226), "nor vainly imagine such certitude attainable." His morality, therefore, must roam forever in the realms of mere opinion, changing with circumstances and the feelings of the hour, devoid of fixed and infallible sanction. And when we reflect on the Masonic theory of eternity, that no matter what violations of the moral law we may be guilty of in time, we are to be absorbed into the divinity after death; when we are taught that our real soul cannot sin, for it is a spark of the divine fire, and that our moral faults are attributable solely to the matter in which it is immersed, the commandments of Bro. Pike will constitute but a frail and feeble barrier against the assaults of self-interest and the allurements of passion.

But perhaps a concrete example of Masonic morality may interest our readers. "A Mason is obliged, by his tenure," we are told, "to obey the moral law, and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. *But though in ancient times Masons were charged in every country to be of the religion of that country or nation,* . . . it is now thought *more expedient* only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves." (*Masonic Ritualist,* p. 244; *Encyclopædia of Freemasonry,* p. 112.)

This is certainly a strange sample of moral teaching, and it well illustrates what Masonic morality may sanction. "If a Mason rightly understand the art," says the *Ritualist,* or rather the Old Charges quoted by the *Ritualist,* "he will never be a stupid atheist, nor an irreligious libertine." But does every Mason rightly understand the art? Dr. Mackey in his works again and again inveighs against Masonic ignorance. And is every atheist a stupid one? Atheistic philosophers are atheists, but they certainly do not consider themselves stupid. The Mason will not be "an irreligious libertine"! What of that? have all libertines been irreligious? The Doctor knows as well as we, that public prostitution in the name of the old pagan deities was a part of the religious cult of paganism, a natural outcome of the phallic worship of the ancients. Such libertines were not considered as irreligious by those whom Masonry reveres.

And what are we to think of a morality in which the profession of a religion is a mere matter of expediency? Of a morality in which religion is, like a

suit of clothes, to be put on and off with change of place and variety of climate? A Mason was charged to be a Brahman in India; a Jew in Palestine; a Catholic in Rome; to cast his religion aside for Mohammedanism in Mecca, because business, or health, or curiosity, or pleasure, led him to take up his residence in one place or another. And what, pray, of the sincerity of such a man's belief? What of his religious practices? Christian sacrilege sat lightly on such a conscience, for he who had partaken of the Catholic Eucharist to-day in Rome, could trample on the Crucifix to-morrow in Constantinople. Masonry "charged" him to be of the religion of the country or nation, whatever it was — though Masonry in its sublime enlightenment taught him that all forms of religion were error, the work of man, the corruption of primitive truth. "Thou shalt be indulgent to error" (*Morals and Dogma*, p. 18),— even to the extreme of publicly professing it. Such was its command.

We shall not pursue the subject further, having said enough to give a fair insight into the Masonic system; for it is of this that we have essayed to treat. We have set forth the principles which, according to Masonry, should regulate the moral life of man and of society; though we have hoped that the lives of Masons are better than the principles advocated by the Craft.

We have shown that the expression "a moral man" will bear as many meanings as the systems of morality embraced; and that it does not necessarily mean moral from a Christian standpoint. We have shown that Masonic morality, the outcome of pagan principles, is not Christian. It rejects the

Mosaic commandments, and substitutes its own. These it holds as the law of natural reason, rejecting all that is supernatural. We have briefly examined the commandments, their nature, their authority, their sanction. We have sought in vain, as we must necessarily seek in vain from votaries of phallic worship, for the Mosaic commandments concerning chastity. The Mason does not war with his instincts. Why should he? In his system there is no Satan; there are no evil spirits to urge humanity on to moral wrong; Hell is an empty phantom, which, like an ugly shadow, flies at the approach of Masonic light; the true soul of man, a spark of Deity, naturally cannot sin, so that moral fault abides in the body and is abandoned with the body, the soul to be reabsorbed into the divinity of which it is an emanation; and all, after all, is but a matter of opinion, since dogmatic certainty is unattainable in these matters; in such a system the example of St. Paul, who chastised his flesh to bring it into subjection, far from being praiseworthy and to be imitated, is highly reprehensible and the result of ignorance.

Truly, in such a system, Bro. Pike is right, when he says (*Morals and Dogma,* p. 76), that "every moral [*sic!*] characteristic of man finds its prototype among creatures of lower intelligence . . . and ought to excite no other emotion, when found in man, than when found in the beast." Truly man "hath no fault or vice which some beast hath not; and therefore in his vices he is but a beast of a higher order; and he hath hardly any moral excellence, perhaps none, which some animal hath not in as great a degree,— even the more excellent of these, such as generosity, fidelity, and magnanimity." (*Morals and Dogma,* p. 857).

Bro. Pike himself can find no difference between the morality of man and that of the brute, and as we have already said, seeks the difference between man and beast in a spark of the Deity, a theory as absurd in the eyes of reason as it is opposed to Christian revelation.

And this is the Masonry which, as Bro. Pike says, "has the duty of causing the mind of youth to grow." With the sensualism of our theatres; the sensationalism of our press; the laxity of public morals; contempt for the marriage tie; the open advocacy of the limitation of offspring by means condemned by Christian morals; Eugenism which, while admissible in a certain sense and with all the moral precautions that Christian ethics would cast around it, is alas! as treated by unchristian pens, but a polite name for unchristian vice; with all these, the natural products of modern paganism, of which Masonry glories in being the exponent, the minds of our youth are growing apace. This is the Masonry which lays the foundations of common schools and State universities and speaks of them as "ours." This is the Masonry which fights, and fights successfully, to keep out God from our education, that it may find a fitting soil afterwards for implanting its Jehovah, its He-She, the god of paganism, nature as typified in man freed from the moral restraints of Christianity. He who does not foresee the results of all this, must be blind indeed. Masonry sees them clearly, labors towards them insensibly but incessantly, and the Catholic who has been lulled to slumber and the Protestant who has been put to sleep by soft and soothing phrases concerning virtue, and morality, and love, and toleration, and belief in God and the soul's immortality, will awake with a start when it is too

late, and rub their eyes, and wonder at the cockle that is choking the wheat. Such is the awakening in France; such is the awakening prepared elsewhere, as the years go by, and the seeds of sensualism sown broadcast yield their wonted fruit.

CHAPTER XVI

Masonic Benevolence

As, in our preceding chapter, we have not denied that Masonry teaches many a useful moral lesson, though we have shown that, as a complete moral system, it is unchristian, pagan, and condemned by sound reason; so, in the present chapter we have no desire to deny the good features of Masonic benevolence, though we shall show that such benevolence is far from being all that the Craft claims it to be.

Masonic benevolence is twofold; the one, valued by the Brotherhood, the real work of Masonry, but, at the same time, not presented too insistently to the world, nay, oftentimes kept sedulously in the background; and the other, accessory and accidental, which is, however, constantly kept in the forefront, a specious blind to conceal the real purposes of the Order; since by its means even Masons themselves are deceived. "A very large majority of its disciples," says Dr. Mackey in a passage already quoted, "looking only to its practical results, as seen in the every-day business of life,— to the noble charities which it dispenses, to the tears of the widows which it has dried, to the cries of orphans which it has hushed, to the wants of the destitute which it has supplied,— arrive with too much rapidity at the conclusion, that Charity, and that, too, in its least exalted sense of eleemosynary aid, is the great design of the Institution." The care

of the widow, the orphan, and the needy, the imparting of eleemosynary aid, is, in the eyes of Masonry, the least exalted part of its benevolence. The chief, the principal part is what it holds to be the emancipation of our race.

Its essential benevolence, therefore, consists in teaching mankind "the truth of God and the soul — the nature and essence of both" (*Masonic Ritualist,* p. 33); in breaking "the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity" (*Masonic Ritualist,* p. 23); in "elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies" (*Morals and Dogma,* p. 18). This is the benevolence in whose praise the walls of the Lodges ring; which can be imparted with little drain on the Brethren's purses, nay, in certain contingencies, may help to replenish the Brethren's depleted stores, when Catholic charities are confiscated for the benefit of the nation, and the Brethren happen conveniently to be the nation.

What is to be thought of Masonic enlightenment in itself, our readers may gather from our preceding pages. We shall add nothing here. We shall limit ourselves to a consideration of Masonry's spirit of philanthrophy, its love of our race, its universal benevolence, taking the word universal in the sense of broad or general. And here, in considering its spirit as to generosity or niggardliness, we must judge it, not by the value which we put upon its enlightenment, nor the value which ought to be put upon it, but by

the value which Masonry itself claims to put upon it. If Masonry claims and believes, or pretends to believe, that it has a treasure priceless to humanity, and dispenses of its stores with niggardly hand; if it absolutely excludes the greater part of our race from participation in it; if it excludes them for flimsy reasons or for no reason at all; if it excludes human beings bound to its members by the tenderest ties of nature; no one, knowing the true condition of affairs, will say that its philanthropy is broad. But, on the one hand, we know the pretensions of Masonry in regard to Divine Truth and morality; and, on the other, we shall evidently prove its manifold exclusiveness; hence we cannot but conclude that its spirit of benevolence is narrow, that there is consequently no universality, in the sense of broadness, in it.

For true benevolence consists in deeds if it be in our power to grant a benefit.

"Cogan, in his work *On the Passions,*" says Dr. Mackey (*Encyclopædia of Freemasonry*, p. 113), "thus defines Benevolence: 'When our love or desire of good goes forth to others, it is termed good-will or benevolence. Benevolence embraces all beings capable of enjoying any portion of good; and thus it becomes universal benevolence, which manifests itself by being pleased with the share of good every creature enjoys, in a disposition to increase it, in feeling an uneasiness at their sufferings, and in the abhorrence of cruelty under every disguise or pretext.'" "This spirit," continues Dr. Mackey, "should pervade the hearts of all Masons, who are taught to look upon mankind as formed by the Grand Architect of the universe for the mutual assistance, instruction, and support of each other."

In these last words, Dr. Mackey completes the incompleteness of Cogan's definition. True benevolence, true love does not consist in mere barren sentiments, as we have said, but in the practical communication of benefits; in mutual instruction, mutual assistance, mutual support of one another; of *all* who are capable of receiving the good which we are able to impart. Is the spirit of Masonry the spirit of such benevolence? Read and judge.

"In respect to the doctrine of proselytism," says Dr. Mackey (*Encyclopædia of Freemasonry,* pp. 612–614), "Freemasonry resembles more the exclusive faith of Brahma than the inviting one of Moses, of Buddha, of Christ, or of Mohammed.

"In plain words," he continues, "Freemasonry is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make new accessions of friends, or to add to the number of its disciples.

"Nay," he goes on to say, "it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. *Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself, he has been unbiased by the improper solicitations of friends.*" . . .

"And so, this spirit of anti-proselytism, impressed upon every Mason from his earliest initiation, although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims: 'Our portals are open

to all the good and true, but we ask no man to enter.'"

Bro. Mackey, indeed, is not ignorant of the existence of Masonic, or, according to him, un-Masonic proselytism, and his words are severe in condemnation.

"This" (coming uninfluenced by the persuasion of friends) "is a settled usage of the Order," he says, "and therefore nothing can be more painful to a true Mason than to see this usage violated by young and heedless brethren. It cannot be denied that this usage is sometimes violated: and this habit of violation is one of those unhappy influences often almost insensibly exerted upon Masonry by the existence of the many imitative societies to which the present age, like those which preceded it, has given birth, and which resemble Masonry in nothing, except in having some sort of a secret ceremony of initiation. And hence there are some men who, coming among us, imbued with the principles and accustomed to the usages of these modern societies, in which the persevering solicitation of candidates is considered as a legitimate and even laudable practice, bring with them these preconceived notions, and consider it as their duty to exert all their influence in persuading their friends to become members of the Craft. Men who thus misconceive the true policy of our Institution, should be instructed by their older and more experienced brethren that it is wholly in opposition to all our laws and principles to ask any one to become a Mason, or to exercise any kind of influence upon the minds of others, except that of a truly Masonic life and a practical exemplification of the tenets by which they may be induced to ask admission into our Lodges. We

must not seek — we are to be sought." (*Masonic Jurisprudence,* pp. 85, 86).

Such a spirit is anything but a spirit of benevolence, least of all of universal benevolence, or benevolence towards humanity at large. Benevolence is expansive. It seeks out necessity and misery. It does not fold its arms in sublime contemplation of itself and say: "If the wayward and ignorant need help and instruction they must come and seek me; knock suppliantly at my door, and beg for aid." No one, ouside of Masonry, will call this a true spirit of benevolence, especially in a body claiming, even though falsely, to hold in its hands the temporal and eternal happiness of every individual of our race. "Go," said the Divine Master to His Apostles and disciples, "teach ye all nations" (Matth. xxviii, 19); "Go ye into the whole world and preach the gospel to every creature" (Mark xvi, 15). How the benevolence of Masonry dwindles before the benevolence of Christ!

But not only is the true spirit of Masonry indifferent to the eternal interests of the masses, but it will consent to impart its so-called divine truth under the inviolable seal of secrecy only. All of its members, from the highest to the lowest, are oathbound to reveal absolutely nothing to those who are not Masons, of what they themselves are taught in the Lodge. Here is the Masonic rule of "Behavior in presence of strangers not Masons" (*Ritualist,* pp. 249, 250). "You shall be cautious in your words and carriage," it says, "that the most penetrating stranger shall not be able to find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the Worshipful Fraternity."

"Behavior at home and in your neighborhood.

"You are to act as becomes a moral and wise man; particularly not to let your family, friends, and neighbors know the concerns of the Lodge, etc., but wisely to consult your own honor, and that of the Ancient Brotherhood, for reasons not to be mentioned here."

"Behavior towards a strange Brother.

"You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender whom you are to reject *with contempt and derision,* and beware of giving him any hints of knowledge." (*Ritualist,* p. 250.) And so strictly is this rule to be enforced in regard to visitors to Lodges that the following principle is established.

"Lastly," says Dr. Mackey, treating of the subject (*Encyclopædia,* p. 267), "never should an unjustifiable delicacy weaken the rigor of these rules. Remember, that for the wisest and most evident reasons, the merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed, and that in Masonry [the following italics are our author's] *it is better that ninety and nine true men should be turned away from the door of a Lodge than that one cowan* [a person not a Mason] *should be admitted.*" Wonderful benevolence! wonderful love of our race, that ninety-nine true men should be turned away from the source of Divine Truth, rather than that one not oath-bound be admitted.

And what are we to think of a benevolence which, in this matter of all matters important, "the knowledge of God and of the human soul — the nature and

essence of both," steels its heart against those who are nearest and dearest to it? against the mother that bore one, the wife of one's bosom, one's sister, one's daughter, one's son under age, one's father in the decline of life, when hopes of a blessed immortality are most needed; what are we to think of the broadness, the depth, the sincerity of such a benevolence? Yet all of these are absolutely excluded from Masonic enlightenment, all of these, and more.

The qualifications of candidates for Masonry are treated in various places in Dr. Mackey's works, but nowhere so fully as in his *Masonic Jurisprudence.*

"The qualifications which are *essential* in those who apply for initiation into the mysteries of Freemasonry," he says (*Masonic Jurisprudence,* p. 83), "are of two kinds, internal and external.

"The internal qualifications of a candidate are those which lie within his own bosom, and are not patent to the world. They refer to his peculiar dispositions towards the institution — his motives and design in seeking an entrance into it. Hence they are known to himself alone; and a knowledge of them can only be acquired from his own solemn declarations.

"The external qualifications are those which refer to his outward fitness for initiation and are based upon his moral and religious character, the frame of his body, the constitution of his mind, and his social position. A knowledge of these is to be acquired from a careful examination by a committee appointed for the purpose."

Passing over, for the present, the internal qualifications, let us turn our attention to the external, which our author (*Ibid.,* p. 89) reduces to the four heads,

Moral, Physical, Intellectual, and Political. Again to economize space let us waive discussion whether a number of these qualifications are not in the very strictest sense internal, as, for instance, the intellectual and moral. Let us rather devote what brief space we may to the physical qualifications required in candidates, for once that we realize how many limitations these impose upon the membership of the Order, and hence on Masonic enlightenment, we can easily add the limitations arising from the others.

"As to sex," says Dr. Mackey (*Ibid.*, p. 96) "it is an unquestionable Landmark of the Order, and the very first pre-requisite to initiation, that the candidate shall be 'a man.'" "This, of course," he continues, "prohibits the initiation of a woman." Every woman, therefore, no matter what her relation to a Mason may be, is cut off absolutely, as we have said, both from Divine Truth, as Masonry conceives it, and from true morality. This exclusion is a landmark of the Order, namely, an essential and fundamental principle of Masonry which it is not in Masonry's power to change. "Were it possible for all the Masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation," says Dr. Mackey (*Ibid.*, p. 15), "although such regulation would, so long as it remained unrepealed, be obligatory on the whole Craft, yet it would not be a landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity."

"Another peculiarity of these Landmarks," he goes on to say, "is that they are unrepealable. As the Congress to which I have just alluded, would not have the power to enact a Landmark, so neither would

it have the prerogative of abolishing one. The Landmarks of the Order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain, and must so continue in force until Masonry itself shall cease to exist." So long, therefore, as Masonry remains Masonry, woman, or one half of the human race, must, merely on account of the physical misfortune of sex, wander in ignorance and darkness, intellectual and moral, outside the portals of the Craft. And why?

"Perhaps the best reason that can be assigned for the exclusion of women from our Lodges," says our author (*Encyclopædia of Freemasonry*, p. 888), "will be found in the character of our organization as a mystic society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the forerunner and origin of the Speculative. Now, as we admit of no changes or innovations in our customs, Speculative Masonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only hale and hearty men, in possession of all their limbs and members, so that they might endure the fatigues of labor, were employed, so in the former the rule still holds of excluding all who are not in the possession of these prerequisite qualifications. Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy, or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because, on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of

Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; *nor could they be changed without an entire disorganization of the whole system of speculative Masonry.*"

What a flimsy excuse! Masonry, the revealer of Divine Truth, the sole teacher of true morality, cannot enlighten womanhood, because nature has not given woman the physical strength to carry the hod and handle the trowel! Woman must not know the true nature of God and of the human soul, because she is incapable of hewing stone and laying bricks!!! But many women *are* capable of such labor; many women in barbarous nations have performed such labor, and labor even more fatiguing. What reason can you adduce for excluding these? "The stone-masons," you answer, "from whom we are descended, excluded women." All of them, Doctor? "All." Without exception? "Without exception." But you forget, Doctor, that in treating of guilds you tell us (*Encyclopædia of Freemasonry*, p. 311) that "women were admitted to all of them, which Herbert (*Liv. Comp.*, I, 83), thinks was borrowed from the Ecclesiastical Guilds of Southern Europe; and the brethren and sisters were on terms of complete equality;" and these guilds, as you tell us on the preceding page, were "Religious Guilds, Merchant Guilds, and Craft Guilds."—"Ah!" the Doctor answers, "we come down from the time of King Solomon, and he employed only men in the construction of his temple." "And as it is evident," he says (*Masonic Jurisprudence*, p. 97), "that King Solomon employed in the construction of his temple only hale and hearty men and cunning workmen, so our Lodges, in imitation of that great exemplar, demand, as an indispensable

requisite to initiation into our mysteries, that the candidate shall be *a man,* capable of performing such work as the Master shall assign him. This is, therefore, the origin of the Landmark which prohibits the initiation of females." (Italics Mackey's.)

But Dr. Mackey forgets that elsewhere he has told us (*Encyclopædia of Freemasonry,* p. 798) that all this connection of Freemasonry with the actual Solomon and his temple is "a mere myth," and that "no writer who values his reputation as a critical historian would now attempt to defend this theory." We give the whole quotation in our chapter on Masonic history, and shall not repeat it here. Dr. Mackey, therefore, gives a fictitious origin for this all-important Landmark, which, if his theory be true, and we are justified in judging his benevolent spirit by its pretensions, excludes his own nearest and dearest relatives, not from priceless benefits only, but from all that really dignifies human life. And what about lawyers? and doctors? and literary men? whom Solomon never engaged nor would think of engaging as stone-masons for his temple? Why are not these and similar classes excluded from Masonry, if the reason given be valid?

"But we have found Masonry so, on our entrance," cries the Doctor, driven to his last trench, "and we have solemnly promised not to alter it." Ah! Doctor, if you found Masonry so when you entered it, you found in it a very niggardly spirit of benevolence, and did very wrong to make such solemn promises. Did you do so knowingly or did you promise in the dark, led on by the blind esteem you professed for the Institution? Knowingly to cut off, and absolutely so, your mother, wife, daughter, sis-

ter from Divine Truth, for the flimsy reasons given, is heartless in the extreme; to do so blindly, shows, if anything can show, the iniquity of taking grave obligations without a clear knowledge of what they import.

"But to do otherwise, would be to destroy Masonry," you say. Be it so. This only proves, if proof were needed at present, how radically wrong the system is. It is heartless and barbarous, merely on account of sex, to deny Divine Truth to the mind and true morality to the heart, in the case of those to whom you are most intimately bound by the law which you pretend to revere and follow, the law of nature.

The second qualification is that of age. "The ancient Regulations," says Dr. Mackey (*Masonic Jurisprudence,* p. 97), "do not express any determinate number of years at the expiration of which a candidate becomes legally entitled to apply for admission. The language used is, that he must be of 'mature and discreet age.' But the usage of the Craft has differed in various countries as to the construction of the time when this period of maturity and discretion is supposed to have arrived. The sixth of the Regulations, adopted in 1663, prescribes that 'no person shall be accepted unless he be twenty-one years old, or more;' but the subsequent Regulations are less explicit." Our author then gives the age required for initiation in various places. The rule of the Grand Orient of France is, however, specially interesting. "The Grand Orient of France," says the Doctor, "requires the candidate to be twenty-one, unless he be the son of a Mason, who has performed some important service to the Order, or unless he be a young man who has served six months in the army, when

the initiation may take place at the age of eighteen." Six months in the army have matured the intellect of the candidate for the reception of Masonic divine truth, and prepared his soul for pure Masonic morality!

"'An old man in his dotage,'" he tells us (*Ibid.*, p. 99), "is like 'a young man under age,' equally incapable of initiation." As to bodily conformation, Dr. Mackey informs us that "There is no part of Masonic jurisprudence which has given greater occasion to discussion in recent years than that which refers to the bodily conformation which is required of the candidate. While some give a strict interpretation to the language of the ancient Constitutions, and rigorously demand the utmost perfection of limbs and members, there are others more lax in their construction, who reject only such as are from natural deformity or subsequent injury, unable to perform the work of speculative Masonry. In a controversy of this kind, the only way to settle the question is, to make a careful and impartial examination of the authorities on which the law which relates to physical conformation is founded." (p. 100).

We shall suppose that Dr. Mackey has made this examination, and hence shall merely enumerate the classes excluded from Masonry, without giving the reasons adduced. The blind are excluded (*Encyclopædia of Freemasonry,* p. 118); the deaf and dumb (p. 204); the dumb (p. 232); eunuchs (p. 266); hermaphrodites, "if," as the Doctor says, "such monsters did actually exist" (p. 336). Our readers will doubtless consider it strange that this last class should be excluded, since it represents perfectly the ancient deities of which Masonry is so tolerant,

all of whom were, according to Dr. Mackey, hermaphrodite. (*Masonic Ritualist,* p. 62; *Symbolism of Freemasonry,* p. 114). Those who are excluded as lacking in intellectual qualifications are those who are unable to read and write (*Masonic Jurisprudence,* pp. 116, 117), though exceptions have sometimes been made to this law; idiots and madmen (*Ibid.,* p. 117); fools (*Encyclopædia of Freemasonry,* p. 281); atheists (*Encyclopædia,* p. 95). Jews were long excluded in Germany (*Encyclopædia* pp. 383, 384). On account of political disqualifications, slaves and persons born in servitude (*Masonic Jurisprudence,* p. 119) are excluded; also the sons of bondmen (*Ibid.,* p. 118). Persons in prison or any other place of confinement ought not be admitted (*Ibid.,* p. 120).

One might certainly incline to believe that after all these restrictions in reference to internal and external qualifications, moral, physical, religious, political, the road to Masonic salvation would be open to all who would stand the test. The case, however, is quite otherwise. There are other laws of limitation in force. The candidate must apply in writing to the Lodge nearest his place of residence, and his application signed by himself must be recommended by two members of the Lodge. (*Jurisprudence,* pp. 122, 126); the petition must be read in open meeting (p. 130); and be referred to a committee, for an investigation into the character and the qualifications of the candidate (p. 131); a month must elapse before final action is taken by the Lodge (p. 132). If the report of the committee be favorable the Lodge proceeds to a ballot (p. 134), and *unless every vote is in the candidate's favor,* he is rejected. "If, however, there is one black ball only, the box is pro-

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nounced 'foul,' and the Master orders a new ballot, which is done in the same form, because it may be possible that the negative vote was deposited by mistake or inadvertence," says Dr. Mackey. "If, however," he continues, "on the second ballot, the one black ball again appears, the candidate is declared by the Master to be rejected. If, on the first ballot, two or more black balls appear, the candidate is announced as having been rejected, without the formality of a second ballot." (*Jurisprudence,* pp. 137, 138.)

"A Mason," he says later (*Ibid.,* pp. 142, 143), "is responsible to no human power for the vote that he casts on the petition of a candidate. To his own conscience alone is he to answer for the motives that have led to the act, and for the act itself. It is, of course, wrong in the exercise of this invaluable right, to be influenced by pique or prejudice; or, by an adverse vote, to indulge an ungenerous feeling. But whether a member is or is not influenced by such motives, or is indulging such feelings, no one has a right to inquire. No Mason can be called to account for the vote that he has deposited. A Lodge is not entitled indeed to know how any one of its members has voted. No inquiry on this subject can be entertained; no information can be received.

"So anxious is the law to preserve this independence of the ballot, as the great safeguard of its purity, that the Grand Lodge, supreme on almost all other subjects, has no power to interfere in reference to the ballot for a candidate; and *notwithstanding that injustice may have been done* to an upright and excellent man by his rejection (and such cases of clear injustice must sometimes occur), neither the Grand Lodge nor the Grand Master can afford any redress,

nor can any dispensation be granted for either reversing the decision of the Lodge, or for allowing less than a unanimous ballot to be required." Once excluded, therefore, even out of prejudice or pique on the part of some member, "there can be no re-consideration of his petition," says Dr. Mackey (*Jurisprudence,* p. 149), "on a mere vote of re-consideration by the Lodge. . . . In the next place, he can apply to no other Lodge for initiation."

We think we have pursued this portion of our subject sufficiently to show the spirit of Masonic benevolence. We are not discussing the right of Masonry to limit its members; we are merely considering the broadness, the universality of its benevolence in reference to humanity in imparting the priceless treasure which it claims to possess, Divine Truth — the truth of God and of the human soul — the nature and essence of both; as likewise true morality, whose first elements we see him [the candidate] acquiring in his initiation. (*Masonic Ritualist,* p. 338.)

To form a practical judgment in the matter, let us make a rough estimate of those who are excluded from Masonry and absolutely deprived of all hope of admission to its enlightenment.

First, the entire female sex, or about one half of the whole human race is forever and absolutely excluded. Secondly, all male children under age, who will certainly add to these much more than another fourth. Then come the physically imperfect, the blind, the deaf, the lame; the unfortunate children of nature here, who on account of their very misfortune, are denied the elevation of intellect and the perfection of will with which the Craft pretends to prepare humanity for the hereafter. The unfortunate slave and the

bondman, and the bondman's children, and the uneducated, and the mentally weak further limit the possible members of Masonry, and the single blackball, the one adverse vote, will limit its membership still more. Where is the broadness, where the universality possible, if restrictions are added to restrictions, most of them entirely independent of the free will of the candidate and incapable of removal?

The spirit of Masonry is the very opposite, therefore, of broad. It is the spirit of the "select few." Its models are the pagan schools of philosophy and the ancient mysteries, the small inner circle of which looked down with disdain on the common herd, and purposely taught it error, considering it fitted for nothing higher. Even among Masons themselves there are the esoteric members or those who bask in the fulness of Masonic light, and these are comparatively few; and the vast bulk of the Fraternity, who, if we are to believe Dr. Mackey, do not even know the true purpose of Masonry, content as they are to ornament the "Knife and Fork degree," or the "Parrot degree," or shine as "Bright Masons," among the exoteric brethren.

Dr. Mackey in various places (*Masonic Jurisprudence,* p. 112, etc.) would defend Masonic exclusiveness by an appeal to the law of Moses by which the maimed and deformed were excluded from the priesthood. But he overlooks the point that there is no parity. It was never held necessary, in order to know Divine Truth and morality, that one should belong to the Jewish priesthood. The Jehovah of Moses was known and served by women just as well as by men; by the young just as by the old. He was the God of all, known and served by all. The theory

of Masonry is essentially different. According to Masonry, one must be a Mason to know God, and the human soul, and true morality; all others are absolutely excluded from this knowledge, though it is all-important to every human being. Exclusion, therefore, from Masonry bears with it consequences essentially different from those connected with exclusion from the Mosaic priesthood, and such exclusion for the flimsy pretexts alleged, is an excess of cruelty.

Let us, therefore, turn for relief, in the faint hope of a broader spirit, to the accidental benevolence of Masonry, the care of the aged and the orphan, the widowed and the needy. That this is accidental and not essential, is taught us over and over again in explicit words.

"Although Freemasonry," says Mackey's *Masonic Ritualist,* pp. 46, 47, "is indebted for its origin to its religious and philosophic character, yet charity, in the ordinary adaptation of relief for the distressed, becomes, although incidentally, a prominent feature of its teachings. And hence it has been well said, that there is no institution whose laws more strongly enforce, or whose precepts more earnestly inculcate, the virtue of charity."

We willingly grant the prominence given to this feature of Masonry, and we grant as readily the amount of good that there is in it; we only wish that there were more. And were Masonry only that which so many believe it to be, a mere benevolent society caring for its sick and destitute, consoling its afflicted and giving burial to its dead, the blessing of the Catholic Church would rest upon it, as it rests upon all who labor to alleviate the sufferings and further the welfare of mankind. But, as we have

seen, the object of Freemasonry is essentially different. Material relief is only a side-issue. In condemning Masonry, therefore, the Church condemns the evil and not the good — the religious and moral errors of Masonic principle and practice. It does not condemn the eleemosynary charity of the Craft, unless such benevolence be perverted into a bait to entice to, or a cloak to cover, what is religiously false and Christianly wrong.

Admitting, therefore, as we have said, the good that there is in Masonic eleemosynary charity, let us briefly examine whether it is all that it claims to be: whether it is true that "There is no institution whose laws more strongly enforce or whose precepts more earnestly inculcate the virtue of charity." To study the matter with fairness, let us examine the section on "The Right of Relief," contained in Dr. Mackey's *Masonic Jurisprudence,* pp. 222-231.

"As the duty of assisting indigent and distressed brethren," he says, "is one of the most important duties inculcated by the landmarks and laws of the institution, so the privilege of claiming this assistance is one of the most important rights of a Master Mason. It is what we technically call in Masonic law the Right of Relief, and will constitute the subject matter of the present section."

"The right to claim relief," he adds, "is distinctly recognized in the Old Charges which were approved in 1722, which, under the head of 'Behavior to a Strange Brother,' contain the following language:

"'But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must em-

ploy him some days, or else recommend him to be employed, but you are not charged to do beyond your ability, only to prefer a poor Brother, who is a good man and true, before any other people in the same circumstances.' "

"The law thus explicitly laid down," continues Dr. Mackey, "has always been the one on which Masonic relief is claimed and granted; and, on inspection, it will be found that it includes the following four principles:

"1. The applicant must be in distress.

"2. He must be worthy.

"3. The giver is not expected to exceed his ability in the amount of relief that he grants.

"4. A Mason is to be preferred to any other applicant in the same circumstances."

We pass over the first condition, merely remarking, how Masonry, by the qualifications which it has required in its members, has narrowed down the field of eleemosynary assistance. The blind, the deaf, the halt, the dumb, the maimed in any way, the waif, the feeble-minded, the decrepit through age, the unlettered, all those classes of the human family who have most need of eleemosynary relief, are absolutely excluded from Masonry, and hence from any right to assistance. Only hale and hearty men have been admitted into the Order, men of a certain social standing, who, according to the ordinary laws of nature, will be well fitted to provide for themselves and their families, and hence the need that Masonry will be called upon to relieve, will, by every human calculation, be reduced to a minimum. Relief will, indeed, be needed, for human calculations cannot prevent all misfortune, but Masonry has so narrowed its field, that a

little given will appear much, and make an impression on the casual beholder, far beyond its real value. To compare Masonic charity with that of other institutions, we must compare the proportion of Masons needing relief with the proportion of members of other organizations in the same condition. Whoever will give a moment's thought to this point, will perceive what deceptive appearances Masonic charity may assume. A hundred dollars given to one individual will seem a large sum; a thousand distributed among a thousand persons is likely to make no impression. What each receives is insignificant, and perhaps accepted grumblingly; yet the sum bestowed is larger, the real charity is greater; its extension has, however, caused its merit to be undervalued by too many minds.

The second condition, that "The applicant must be worthy," requires that the Mason must be in good standing. No expelled or suspended Mason is entitled to relief. Neither are those entitled who have not reached the degree of Master Mason. "Apprentices," says Dr. Mackey, "no longer vote — they no longer visit — they are but inchoate Masons — Masons incomplete, unfinished — and as such are not entitled to Masonic relief. The same remarks are equally applicable to Fellow Crafts" (*Masonic Jurisprudence,* p. 231). In the same way, Master Masons only are entitled to Masonic burial (*Masonic Ritualist,* pp. 249 sqq.). "No Freemason can be interred with the formalities of the Order . . . unless he has been advanced to the third degree of Masonry, from which restriction there can be *no exception.* Fellow Crafts or Apprentices are not entitled to funeral obsequies;" nor to attend Masonic processions on such occasions. So too the widows and orphans of Master Masons

alone are entitled to relief, and this right holds good only so long as they remain widows and orphans. The question of the right of widows who remarry and who hence cease to be the widows of Masons, is indeed disputed, but the opinion of Dr. Mackey is the one which we have given. (*Masonic Jurisprudence,* pp. 228 sqq.)

The third condition is, "The giver is not expected to exceed his ability in the amount of relief that he grants: that is to say," continues the Doctor, explaining the meaning of the law, "A Brother is expected to grant only such relief as will not materially injure himself or family. This is the unwritten law, and conformable to it is the written one which says: 'You are not charged to do beyond your ability.'" "This provision," he adds, "is not inconsistent with the true principles of charity, which do not require that we should sacrifice our own welfare, or that of our family, to the support of the poor; but that with prudent liberality, and a due regard to the comforts of those who are more nearly dependent on us, we should make some sacrifice of luxury out of our abundance, if we have been blessed with it, for the relief of our distressed brethren." (*Masonic Jurisprudence,* p. 226.)

This, therefore, is the Masonic rule of relief, even in the case of Master Masons and their widows and orphans; no one is obliged to afford relief which goes beyond a "sacrifice of luxury out of abundance."

The fourth condition is, "A Mason is to be preferred to any other applicant in the same circumstances," "the identical principle," says our author, "which was inculcated eighteen centuries ago by the Great Apostle of the Gentiles: 'As we have therefore opportunity, let us do good unto all men, es-

pecially unto them who are of the household of faith.' " (Gal. vi, 10.)

" The principle thus taught by the Apostle," he continues, " seems to have been, by the very necessities of our nature, the principle which has governed the charities and kindnesses of every religious community, of every benevolent association, and every political society that has existed before or since his day."

As Dr. Mackey, like a true *esoteric* Mason, rejects the supernatural, he cannot even conceive the possibility of rising above the natural sentiments of the human heart, sentiments good so far as they go, but sentiments, for all that, imperfect as is the source from which they spring. No one blames Masonry for giving its own members the preference in cases of equal necessity, for, in such cases, it is evident that its own members have the first claim on its charity. Masonry is criticised for its exclusiveness in giving *merely* to its own. " They [the Master and Wardens] shall also consider the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, toward the relief *only* of any true brother fallen into poverty or decay, but of none else; but every particular Lodge shall dispose of their own charity for poor brethren according to their own by-laws, until it be agreed by all the Lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge at the quarterly or annual communication, in order to make a common stock of it, for the more handsome relief of poor brethren." (*Masonic Ritualist,* pp. 256, 257, General Regulations.)

Neither would Masonry be criticised for this exclusiveness, did it not make such a parade of the uni-

versality of its charity. Its charity is for poor ∴ Brethren who have fallen into poverty or decay, and for none else. If the Brethren have fallen into poverty, they were not in that condition at the time of their reception. Prosperity, or at least competency, fallen into poverty; the strength of vigorous manhood undermined by age and necessitous; and these only within the limits of an Order which rigorously excludes from its ranks the needy classes, such is the proper field of Masonic charity; if narrower field can be found, name it.

It is therefore not true, and hence it has not "been well said that there is no institution whose laws more strongly enforce or whose precepts more earnestly inculcate the virtue of charity." (*Masonic Ritualist,* p. 47.) Christianity as identified with Catholicity teaches and practices a charity which esoteric Masonry bitterly combats because it puts Masonic charity to the blush. From its Divine Truth and its morality it excludes no human creature. "Art thou he that art to come?" was the question put by the disciples of John to the Divine Master; "or look we for another?" . . . "And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached. And blessed is he whosoever shall not be scandalized in me." (Luke vii, 20–23.) "That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul, but rather fear him that can destroy both soul and body in hell." (Matth. x, 27, 28.) Even for infants that have not

reached the age of reason, there is salvation in the waters of Baptism; the idiot born such, has salvation open to him in the same way; so have the insane, if some personal grievous sin, unrepented for, does not place an obstacle. No maim, no misfortune of birth or sex is a bar; and the slave in his chains, and the prisoner in his cell, and the social outcast, if sincerely repentant, and those who are ignorant of worldly lore, have the gates of the Christian Heaven as wide open for them, nay immensely wider, than the select few of this world who, clad in fine linen and purple, feast sumptuously every day, war not with their instincts, and keep the poor without their portals. This is true *Catholicity,* from which Masonry is forever cut off by its essential Landmarks.

Neither, for Catholicity, is eleemosynary charity something incidental and prominent. It is something essential. "Then shall the King say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the beginning of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. . . . Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me.

"Then he shall say to them also that shall be on his left hand: Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink, etc. . . . Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. And

these shall go into everlasting punishment; but the just, into life everlasting." (Matth. xxv, 34–46.) That on which the distinction of eternal happiness or eternal reprobation rests, is not incidental, is not accidental, it is essential. Hence it is that Catholic charity is so deeply embedded in the hearts of the Catholic poor and middle classes, who, proportionally to their means, give a hundred times more in charity than do the rich. It does not seem strange for them to give out of their little, for the rule of Catholic charity is not "the sacrifice of superfluities out of abundance," but the sacrifice of conveniences, the sacrifice of necessities, the sacrifice even of life itself. "Love one another," said Christ, "as I have loved you;" and he gave his life on the cross.

The crucifix, for the Catholic, is the embodiment of the lessons of charity; but the crucifix is offensive to Masonic eyes, and wherever Masonry rules, the crucifix is not allowed even in the hospitals to console the sick in their anguish, or strengthen nature when wearied in their care. Catholic religious who have devoted their lives to the service of distressed humanity in every form of suffering, and without compensation, must be disbanded, exiled, or forced to marry, so that domestic cares may deprive them of the time, the opportunities, or even the inclination to ameliorate the lot of the unfortunate. Catholic orphanages, hospitals, homes for the aged, retreats for the outcast, etc., etc., must be confiscated together with endowments for their maintenance, robbing the poor of their patrimony, to rob them of their faith. Alas! unfortunate humanity left to the tender mercies of the esoteric brethren, you are absolutely excluded from all that Masonry has to give; and all that Catholic

charity has given you, is taken from you. But you ought to be satisfied and not complain; it is all done out of a spirit of universal benevolence. Some Brother or Brethren, if not as necessitous as you, at least more deserving, will be benefited by the transfer of funds; the emancipation of our race from the influence of Catholicity, while somewhat unpleasant to you, will, to the Order, have proved a profitable occupation.

"But, after all," it will be urged, "a Mason will help a Mason, much sooner than a Catholic will help a Catholic. I approach a Mason and give the sign of distress; I am presently relieved. I approach a Catholic and make the sign of the cross, and am turned away empty-handed."

Our objector is innocent of true Masonic practice in the matter, and is repeating what he has heard from unauthentic sources. He supposes that he has only to find a Mason and give the sign to receive immediate and bounteous relief. He does not know that, 1st, his need is to be examined as also his right to relief; and that even if he be in need, unless he is a Mason in good standing, he is to be rejected "with contempt and derision." (*Masonic Ritualist,* p. 250.) He does not know, 2dly, that, even if he be in need, and be a Master Mason in good standing, the brother to whom he applies is not bound to help him save by "some sacrifice of luxury out of abundance if he be blessed with it." (*Masonic Jurisprudence,* p. 226.) This is the Masonic law on the subject. Does our objector pretend that a deserving case brought to the attention of a Catholic blessed with abundance, especially with the comparative rareness peculiar to Masonic charity, would not meet with as ready a response? If he does, he knows nothing of Catholic

charity. Neither if the case is deserving, will the Catholic be particular whether the needy person is a co-religionist or not, whether he makes the sign of the cross or not, for charity to man of whatever race or creed is charity to his Master; but even if he were not to give in a particular case, consider through how many other channels his charity is flowing out to mankind, for appeals to the comparatively few sincere Catholics possessing wealth are ceaseless and from every quarter.

Go through our modern cities and seek institutions of charity, and whose will meet you at every turn, Masonry's or Catholicity's? Go through cities that have lived when Catholic charity could freely evolve itself, and what are those magnificent structures that are now used for municipal and state purposes? for libraries? for prisons? for garrisons? They are Catholic colleges, and asylums, and convents, and hospitals. There they stand, mute but eloquent witnesses to the broadness of Catholic charity, the very governments that have so ruthlessly plundered them, shrinking, even with vast resources at command, from making restitution, owing to the large outlay in money required to duplicate such buildings. Sift, therefore, kind reader, the chaff of Masonic words from the grain of Masonic deeds, and you will be surprised to find how the seemingly great heap diminishes; and though Bro. Pike seems to widen the limits of Masonic law and admit to Masonic benefits even deserving profanes, the title "deserving" is more captious than real.

Limited in its essential benevolence, more restricted still in its incidental or eleemosynary benevolence, Masonry, the child or sister of pagan indifference to suffering humanity, may indeed simulate Christian benevolence which it pretends to rival and surpass; but de-

void of the charity of Christ, which exceeds the mere forces of Nature, deprived of the divine lesson of the crucifix, unstimulated to the heroism of self-sacrifice, it can never equal the charitable deeds of the Catholic Church; and it knows it, and hence its first blow at Catholicity is ever directed against Catholic charity.

CHAPTER XVII

Masonic History

To open up the way to a brief discussion of Masonic history we cannot do better than quote the words of Bro. Mackey, written on this very subject (*Encyclopædia of Freemasonry,* pp. 296, 297). Certainly he will not be accused of prejudice and bias.

"It is the opprobrium of Freemasonry," he says, "that its history has never yet been written in a spirit of critical truth; that credulity and not incredulity has been the foundation on which *all* Masonic historical investigations have been built; that imagination has too often 'lent enchantment to the view;' that the missing links of a chain of evidence have been frequently supplied by gratuitous invention; and that statements of vast importance have been carelessly sustained by the testimony of documents whose authenticity has not been proved."

These are strong and plain words, but the case, even so stated, is mildly put; what Bro. Mackey calls "gratuitous invention" is, by others of the Brethren, as by the world at large, called by the less euphonious title of plain forgery.

"And this leads me," continues the Doctor, "to the important question: How is the history of Freemasonry to be written, so that the narrative shall win the respect of its enemies, and secure the assent and approbation of its friends?

"In the first place we must begin," he says, "by a strict definition of the word Masonry. If we make it synonymous with Freemasonry, then must we confine ourselves closely to the events that are connected with the Institution in its present form and organization. We may then say that Masonry received a new organization and a restoration in the beginning of the eighteenth century. We may trace this very Institution, with an older but not dissimilar form, in the Masonic guilds of Europe; in the corporations of the Stonemasons of Germany; in the traveling Freemasons of the Middle Ages, and connect it with the Colleges of Architects of Rome. Such a history will not want authentic memorials to substantiate its truth; and there will be no difficulty in conferring upon the Institution an enviable antiquity."

We agree in part with our author, for nothing could be juster than his contention that the history of Masonry should really be the history of Masonry and not of something else; that it should, consequently, confine itself closely to the events that are connected with the Institution in its present organization. But here, until he has supplied us with better proofs, we are forced to disagree with him, and deny flatly that he can, with authentic memorials, trace the history of modern Masonry as he traces it. For it is not sufficient that he shall find different bodies of architects and builders in different ages, nor that these architects and builders shall be religious builders, nor that they shall have a certain organization among themselves; he must prove much more; he must prove that these various bodies were religious builders in the Masonic sense; that they alone knew "the truth of God and of the human soul — the nature and essence of both;"

that they alone knew and practised "true morality;" and that their divine truth and their morality were identical with Masonic truth and morality. Until these points are clearly established, and they are the essential points in the matter, Masonry's claims to antiquity can have no standing in a critical and unbiased court. Not to break up too much the article of Dr. Mackey, we shall content ourselves, for the present, with the statement of what Masonry must prove, leaving further discussion for a later portion of our chapter.

"But if we confound the term Masonry," says the Doctor, "with Geometry, with Architecture, or with Moral Science, we shall beget in the mind equally of the writer and the reader, such a confusion of ideas as can never lead to any practical result. And yet this has been the prevailing error of all the great English writers on Masonry in the last, and, with a few exceptions, even in the present century. At one moment they speak of Masonry as a mystical institution which, in its then existing form, was familiar to their readers. Soon afterwards, perhaps on the same page, a long paragraph is found to refer, without any change of name, under the identical term Masonry, to the rise of Architecture, or the progress of Geometry, or perhaps to the condition of the moral virtues." (p. 296.)

"Thus Preston," he continues, "in his *Illustrations of Masonry*, begins his section on the 'Origin of Masonry,' by stating that 'from the commencement of the world we may trace the foundation of Masonry.' And he adds: 'Ever since symmetry began and harmony displayed her charms, our Order has had a begining.' But after we have read through the entire chapter, we find that it is not to Freemasonry, such as

we know and recognize it, that the author has been referring, but to some great moral virtue, to the social feeling, to the love of man for man, which, as inherent in the human breast, must have existed from the very creation of the race, and necessarily have been the precursor of civilization and the arts.

"Oliver, who, notwithstanding the valuable services which he has rendered to Masonry, was unfortunately too much given to abstract speculations, has 'outheroded Herod,' and, in commenting on this passage of Preston proclaims 'that our science existed before the creation of this globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished.' But on further reading, we find that by Speculative Masonry the writer means 'a system of ethics founded on the belief of a God,' and that in this grandiloquent sentence he does not refer to the Freemasonry of whose history he is professing to treat, but to the existence of such a belief among the sentient intelligences who, as he supposes, inhabit the planets and stars of the solar system.

"Anderson," he goes on to say, "is more modest in his claims, and traces Masonry only to Adam in the garden of Eden; but soon we find that he, too, is treating of different things by the same name, and that the Masonry of the primal patriarch is not the Freemasonry of our day, but Geometry and Architecture.

"Now all this," says the Doctor, "is to write romance, not history. Such statements may be said to be what the French call *façons de parler* — rhetorical flourishes, having much sound and no meaning. But when the reader meets with them in books written by men of eminence, professedly intended to give the true history of the Order, he either abandons in disgust a

study which has been treated with so much folly, or he is led to adopt theories which he cannot maintain because they are absurd. In the former case, Freemasonry perhaps loses a disciple; in the latter, he is ensnared by a delusion." Having then stated how Masonic history should be written, our author concludes:

"No greater honor could accrue to any man than that of having been the founder of a new school of Masonic history, in which the fictions and loose statements of former writers would be rejected, and in which the rule would be adopted that has been laid down as a vital maxim of all inductive science,— in words that have been chosen as his motto by a recent powerful investigator of historical truth:

"'Not to exceed and not to fall short of facts — not to add and not to take away. To state the truth, the whole truth, and nothing but the truth.'" (p. 297.)

After stating so clearly and beautifully in these closing lines the true principles which should guide history, it is to be regretted that Dr. Mackey should devote so large a portion of his *Encyclopædia* to the rehearsal of Masonic myths and fables; myths and fables which had been palmed off as facts by the writers he so justly condemns. Take, for instance, the following regarding the origin of Freemasonry.

"It is a theory of some Masonic writers," he says (*Encyclopædia of Freemasonry,* p. 708), "that the principles of the Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the flood they became corrupted by a secession of a portion of the Sethites, who established the spurious Freemasonry of the Gentiles. This theory has been very extensively

advanced by Dr. Oliver in all his works. The pillars erected by Seth to preserve the principles of the arts and sciences are mentioned by Josephus. But although the old Constitutions speak of Seth, they ascribe the erection of these pillars to the children of Lamech. But in the high degrees of Masonry the erection is attributed to Enoch."

On such tidbits of history are Masonic readers regaled. But there are other fables to carry on the mythical history and cater to Masonic credulity; the fable of Noah; the fable of Euclid; the fable of Pythagoras; the fable of King Solomon and the Solomonic Temple.

With regard to this last, the remarks of Dr. Mackey are certainly interesting. "In Masonry," he says, (*Encyclopædia,* p. 798), "the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that Masonry was there first organized: that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the symbolic degrees were instituted and systems of initiation were invented; and that from that period to the present Masonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with an unsparing hand, and as effectual a power, as those with which the Babylonian king demolished the structure on which they were founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted

as a fact, its influence was being exerted in moulding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the symbolism of Freemasonry rests upon or is derived from the ' House of the Lord ' at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair, a representative of the Jewish king; and every Mason a personation of the Jewish workman.

" Thus it must ever be," he continues, " while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be — the foundations of a system of morality."

It is all " a myth," " a fable," " an edifice of the imagination," " an invention," yet it was taught as a fact, and believed as a fact " during a long period," by " every Masonic writer; " and it is on this fiction, this myth, this lie, that Masonic morality is based. I say " lie," for to teach knowingly a myth as a fact is a lie; and while it may be that the vast majority of Masonic writers were themselves deceived, and hence were more sinned against than sinning, the same cannot be said of the inventors and first teachers of what was known to be false.

The legend of Euclid is of a piece with the former. " All the old manuscript Constitutions," says Dr. Mackey (*Encyclopædia,* p. 265), " contain the well-

known ' legend of Euclid,' whose name is presented to us as the ' Worthy Clerk Euclid ' in every conceivable variety of corrupted form. I select, of these Old Records, the so-called Dowland Manuscript, from which to give the form of this Euclidian legend of the old Masons. The Dowland Manuscript, although apparently written in the seventeenth century, is believed on good authority, to be only a copy in more modern and more intelligible language, of an earlier manuscript of the year 1530. And it is because of its easier intelligibility by modern readers that I have selected it, in preference to any of the older records, although in each the legend is substantially the same. The legend is in the following words." Our reader will permit us to modernize the spelling, as also a word or two, in order to make it more intelligible.

" ' Moreover, when Abraham and Sara his wife went into Egypt, there he taught the seven sciences to the Egyptians; and he had a worthy scholar named Euclid, and he learned right well, and was master of all the seven liberal sciences. And in his days it befell that the lord and the estates of the realm had so many sons that they had gotten, some by their wives and some by other ladies of the realm; for that land is a hot land and plenteous of generation. And they had not competent livelihood to provide for their children; wherefore they made much care. And then the king of the land made a great council and a parliament, to discover how they might find their children honestly as gentlemen. And they could find no manner of good way. And then they did cry through all the realm, if there were any man who could inform them, that he should come to them, and he should be so rewarded for his travail, that he should hold him pleased.' "

Euclid answers the summons. "'And then this worthy took to him these lords' sons, and taught them the science of Geometry in practice, to work in stones all manner of worthy works that belong to building churches, temples, castles, towers and manors, and all other manner of buildings. . . .

"'And thus was the science grounded there; and that worthy Master Euclid gave it the name of Geometry. And now it is called through all this land Masonry.'

"This legend," comments Dr. Mackey, "considered historically, is certainly very absurd, and the anachronism which makes Euclid the contemporary of Abraham, adds, if possible, to the absurdity." The Doctor then proceeds to defend it as a Masonic myth intended to convey a Masonic lesson. Strange, indeed, that Masonry, the Divine Teacher, cannot convey its lessons otherwise than by such absurdities! The origin of Masonry, moreover, which is attributed to moral conditions that are anything but Christian, may indeed satisfy Masonic aspirations, for they are perfectly in harmony, as we have shown, with Masonic license; the lord and estates of that country were well fitted to be forerunners of the Craft, for they were not called upon to war with their instincts, any more than, as Bro. Pike tells us, are the Brethren of to-day.

The fable of Pythagoras is contained in the Leland Manuscript, candidly admitted to be a forgery. (*Encyclopædia,* p. 977). Our reader will permit us to modernize it. "How came it [Freemasonry] into England?" it asks. Here is the answer:

"Peter Gower, a Grecian, journeyed for knowledge into Egypt and into Syria, and into every land in which the Venetians had planted Masonry, and win-

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ning entrance into all Lodges of Masons, he learned much and returned and worked in Magna Grecia, becoming a great wiseacre and much renowned, and here he formed a great Lodge at Groton and made many Masons, some of whom journeyed to France and made many Masons, whence in process of time, the art passed to England."

"Locke," continues Dr. Mackey, "confesses that he was at first puzzled with those strange names, Peter Gower, Groton and the Venetians; but a little thinking taught him that they were only corruptions of Pythagoras, Crotona and the Phœnicians."

The Noachic theory is set forth at length by Bro. Mackey, in the opening chapters of his *Symbolism of Freemasonry.*

"Passing over," he says, "all that is within the antediluvian history of the world, as something that exerted, so far as our subject is concerned, no influence on the new world which sprang forth from the ruins of the old, we find soon after the cataclysm, the immediate descendants of Noah in the possession of at least two religious truths, which they received from their common father, and which he must have derived from the line of patriarchs who preceded him. These truths were the doctrine of the existence of a Supreme Intelligence, the Creator, Preserver, and Ruler of the Universe, and as a necessary corollary, the belief in the immortality of the soul, which as an emanation from that primal cause, was to be distinguished, by a future and eternal life, from the vile and perishable dust which forms its earthly tabernacle.

"The assertion," he continues, "that these doctrines were known to and recognized by Noah, will not appear as an assumption to the believer in divine revela-

tion. But any philosophic mind must, I conceive, come to the same conclusion, independently of any other authority than that of reason.

"The religious sentiment, so far, at least, as it relates to the belief in the existence of God, appears to be in some sense innate, or instinctive, and consequently universal in the human mind. There is no record of any nation, however intellectually and morally debased, that has not given some evidence of a tendency to such belief. The sentiment may be perverted, the idea may be grossly corrupted, but it is nevertheless there, and shows the source whence it sprang." (*Symbolism,* pp. 22, 23.)

Why Dr. Mackey passes over the antediluvian history of mankind as exercising no influence on the new world, when Noah received the truths concerning God and the human soul "from the line of patriarchs who preceded him," is a question that the Doctor would find hard to answer. Why start with Noah, if the truths did not start with him? If they are the true religion and the foundations of true morality, handed down by tradition in the line of patriarchs, they certainly exercised an influence and a powerful influence on "the new world which sprang forth from the ruins of the old."

If, secondly, these truths are as natural to the human mind as our author asserts, then are we carried back to the first human mind, to Adam in Paradise, to the theory of Dr. Oliver, which Dr. Mackey has rejected. There is no logical beginning with Noah.

In the third place, the Doctor has injected into the doctrine of Noah a theory essentially Masonic, a theory of the human soul as an emanation from the Supreme Being, a theory as repugnant to right reason as

to the revelation to which he appeals. How does he prove, or even attempt to prove, that the immediate descendants of Noah held such a theory? To run a doctrine of such wide-reaching consequences in under cover of the general belief in the immortality of the soul, is supremely dishonest. Noah as a foundation for Masonry is consequently no more solid than the rest.

How uncertain even to Masons themselves has been the origin of their Order is evidenced by the fact that Dr. Mackey gives a dozen theories of such origin propounded by the Brethren. "The origin and source whence first sprang the institution of Freemasonry, such as we now have it," he says (*Encyclopædia of Freemasonry*, p. 556), "has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources: 1. To the Patriarchal religion. 2. To the Ancient Pagan Mysteries. 3. To the Temple of King Solomon. 4. To the Crusaders. 5. To the Knights Templar. 6. To the Roman Colleges of Artificers. 7. To the Operative Masons of the Middle Ages. 8. To the Rosicrucians of the sixteenth century. 9. To Oliver Cromwell, for the advancement of his political schemes. 10. To the Pretender, for the restoration of the House of Stuart to the British throne. 11. To Sir Christopher Wren at the building of St. Paul's Cathedral. 12. To Dr. Desaguliers and his associates in the year 1717. Each of these twelve theories has been, from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advo-

cates. A few of them, however, have long since been abandoned, but the others still attract attention and find defenders. My own views on the subject are expressed in the article 'Antiquity of Freemasonry,' to which the reader is referred."

Here, therefore, kind reader, you have twelve different theories propounded by Masonic scholars who have sought the origin of their Institution, and even Dr. Mackey has only views upon the matter. And yet this is the Institution which claims to possess alone the primitive religious traditions of our race, and to supply mankind with a pure, unadulterated article in matter of religion and morality! Dr. Mackey inveighs against those who assign 1717 as the date of origin, and considers them as men of little judgment, but the truth is that connected, reliable Masonic history commences with this date.[1] It is called the revival, but it is the real beginning of organized Freemasonry as we have it at present.

"The occurrences which took place in the city of London, in the year 1717," he says (*Encyclopædia,* pp. 645, 646), "when that important body, which has since been known as the Grand Lodge of England, was organized, have been always known in Masonic history as the 'Revival of Masonry.' Anderson, in the first edition of the 'Constitutions,' published in 1723, speaks of the Brethren having revived the drooping Lodges of London; but he makes no other reference to the transaction. In his second edition, published in 1738,

[1] Latterly (Dr. Mackey wrote more than a generation ago) "the consensus of reliable historical opinion [among Freemasons] affirms that the premier Grand Lodge of England, organized 24 June, 1717, A. D., is the mother of all regular Masonic lodges of the three craft degrees. . . ." (Bro. Henry Leonard Stillson, 32°, in the *Encyclopedia Americana,* s. v. "Masonic Fraternity."

he is more diffuse, and the account there given is the only authority we possess of the organization made in 1717: Preston and all subsequent writers have of course derived their authority from Anderson. The transactions are thus detailed by Preston (*Illust.* p. 191), whose account is preferred as containing in a succinct form all that Anderson has more profusely detailed."

"'On the accession of George I, the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren, and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges at the Goose and Gridiron in St. Paul's Church-yard; the Crown in Parker's Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rummer and Grapes Tavern, in Channel Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren, met at the Apple-Tree Tavern above mentioned in February, 1717; and having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, *pro tempore,* in due form. At this meeting it was resolved to hold Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in St. Paul's Church-yard (in compliment to the oldest Lodge, which then met there) for the purpose of electing a Grand Master among themselves, till they should have the honor of a noble brother at their head . . .'"

"Recently," continues Bro. Mackey, "this claim that Masonry was not for the first time organized, but

only revived in 1717, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to any record which is not supported by other contemporary authority. Chief among these is Bro. W. P. Buchan, of England, who in his numerous articles in the *London Freemason* (1871 and 1872), has attacked the antiquity of Freemasonry and refuses to give it an existence anterior to the year 1717. His exact theory is that 'our system of degrees, words, grips, signs, etc., was not in existence until about A. D. 1717.' He admits, however, that certain of the 'elements or groundwork' of the degrees existed before that year, but not confined to the Masons, being common to all the guilds. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. And he supposes that it was simply 'a reconstruction of an ancient society, viz., of some form of old Pagan philosophy.' Hence, he contends that it was not a 'revival,' but only 'a renaissance;' and he explains his meaning in the following language:

"'Before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the Operative Masons, although the Operative Masons were made use of in both cases.' (*London Freemason*, September 23, 1871.)

"Buchan's theory," says Dr. Mackey, "has been attacked by Bro. William J. Hughan and Chalmers I. Patton. That he is right in his theory, that the three degrees of Master, Fellow Craft, and Apprentice were unknown to the Masons of the seventeenth century, and that these classes existed only as gradations of

rank, will be very generally admitted. But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of the ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Masons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 1725, were subsequently modified and enlarged by the successive labors of Clare, of Dunckerly, of Preston, and of Hemming, did he and Desaguliers submit the simple ceremonial, which they found at the reorganization of the Grand Lodge in 1717, to a similar modification and enlargement."

But how, we ask, does Dr. Mackey know that Anderson did not invent? In this very account of the meeting of 1717 he calls Sir Christopher Wren a Grand Master, yet the Doctor admits (*Encyclopædia of Freemasonry,* p. 895), that Findel is right when he says (*Hist.,* p. 127), "that Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient patrons of the Masons, so as to afford something like a historical basis, '*transformed* the former Patrons into Grand Masters, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717.'"

"Wren was, in fact," says Dr. Mackey (*Ibid.,* p. 895), "what the mediæval Masons called *Magister operis,* or Master of the Work. Anderson, writing for a purpose, naturally transformed this title into that of Grand Master — an office supposed to be unknown un-

til 1717. Aubrey's authority sufficiently establishes the fact that Wren was a Freemason, and the events of his life prove his attachment to the profession." The transformation of the patrons of Operative Masonry into Grand Masters of Speculative Masonry, seems to us indeed an invention of sufficient magnitude; but Dr. Mackey himself, in treating of Anderson, will tell us plainly of more that he invented.

In giving an account of Anderson's life and Masonic literary labors (*Encyclopædia,* p. 68), he speaks of the edition of the *Ancient Constitutions of Freemasonry* in 1723. "Its intrinsic value," he says, "is derived only from the fact that it contains the first printed copy of the Old Charges and also the General Regulations. The history of Masonry which precedes these, and constitutes the body of the work, is fanciful, unreliable, and pretentious to a degree that often leads to absurdity. The Craft is greatly indebted to Anderson for his labors in reorganizing the Institution, but doubtless it would have been better if he had contented himself with giving the records of the Grand Lodge from 1717 to 1738, which are contained in his second edition, and with preserving for us the charges and regulations which, without his industry, might have been lost. No Masonic writer would now venture to quote Anderson as authority for the history of the Order anterior to the eighteenth century. It must also be added that in the republication of the Old Charges in the edition of 1738, he made several important alterations and interpolations, which justly gave some offence to the Grand Lodge, and which render the second edition of no authority in this respect."

Dr. Anderson did, therefore, invent in his edition of

1738, and his inventions and interpolations were so important as to destroy the value of his second edition. His history, moreover, in the first place, was the product of an inventive imagination, for it was "fanciful, unreliable, and pretentious to absurdity." What we know of the so-called revival in 1717, we know solely on such authority. On what ground does Dr. Mackey assert so positively that here there was no invention?

In the account given of the meeting of 1717, our reader has learned, perhaps to his surprise, that taverns were the first temples in which Masonry revealed to its initiates the true nature of God and of the human soul, and imparted true morality.

"For a long time after the revival of Masonry in 1717," says Dr. Mackey (*Encyclopædia of Freemasonry*, p. 327), "Masonic Lodges continued to meet, as they had done before that period, in taverns. Thus the Grand Lodge of England was organized, and, to use the language of Anderson, 'the quarterly communications were revived' by four Lodges whose respective places of meeting were the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple-Tree Tavern, and the Rummer and Grapes Tavern. For many years the Grand Lodge held its quarterly meetings sometimes at the Apple Tree, but principally at the Devil Tavern, and kept the Grand Feast at the hall of one of the Livery companies. The first Lodge in Paris was organized at a tavern kept in the Rue des Boucheries by one Hure, and the Lodges subsequently organized in France continued to meet, like those of England, in public houses. The custom was long followed in other countries of Europe. In America, the practice ceased only at a comparatively

recent period, and it is possible that in some obscure villages it has not yet been abandoned."

Here, kind reader, were the first temples to the one true deity, the Jehovah of Masonry. Here was the altar; here the true worshipers met in contemplation on the divine attributes. Here was imparted to them the true Masonic light in which they learned the true nature of God and of the human soul. Here they sang their sacred hymns. It is true these were rude, and coarse, and festive in their nature, and are rejected by Modern Masonic refinement (*Encyclopædia,* pp. 725, 726), but then, what matter, it was all in the Devil Tavern, the favorite meeting place of the Brethren of the day.

"At as early a period as the beginning of the fourteenth century," continues our author (p. 327), "the Guilds or Livery Companies, of London, had their halls or places of meeting, and in which they stored their goods for sale. At first these were mean buildings, but gradually they rose into importance, and the Goldsmith's Hall, erected in the fifteenth century, is said to have been an edifice of large dimensions and of imposing appearance. These halls, probably, as they were very common in the eighteenth century, were suggestive to the Freemasons of similar edifices for their own Fraternity; but undoubtedly the necessity, as the Association grew in importance, of a more respectable, more convenient, and more secure locality than was afforded by temporary resort to taverns and ale-houses, must have led to the erection of isolated edifices for their own special use."

If the halls of the Guilds suggested to Freemasons the idea of building halls for themselves, if Masons met in taverns and not in Guild halls, it is evident that

modern Freemasons are not the lineal descendants of the Mediæval Guilds; were they such descendants, they would naturally have inherited the meeting places of their predecessors and would have needed no suggestions in the matter of halls.

"The first Masonic Hall of which we have any account," Dr. Mackey goes on to say, "is the one that was erected by the Lodge of Marseilles in France, in the year 1765. . . . In 1772, the Grand Lodge of England made preliminary arrangements for the construction of a hall, a considerable sum having been already subscribed for that purpose. . . ." (p. 327.)

"In America," he says, "Lodges continued to be held in taverns up to a very recent period.[1] It is not now considered reputable; although, as has been already remarked, the custom is, perhaps, not entirely discontinued, especially in remote country villages. It is impossible to tell at what precise period and in what locality the first Masonic hall was erected in this country. It is true that in a Boston paper of 1773 we find (Moore's *Mag.*, xv, 162), an advertisement summoning the Masons to celebrate the festival of St. John the

[1] "I . . . have been well informed by those who have retired from the meetings of the Free Masons that their principal inducement was to shun the dangers of immorality which attended those meetings. They did not accuse the institution of masonry as having immorality for its object, but they assured me that intemperate drinking, obscene conversation, and indelicate songs, to say nothing of other vices, were almost always the consequences of holding a lodge; and that there were ceremonies not very consistent with decency practised on certain occasions. Besides these general reasons, I have often heard that the most improper meetings of all were those which are held in small country villages, or at solitary taverns; that in general, they were rendezvouses for intemperance and the vices which follow it."—Bishop John Carroll to Michael McElhiney, January 7, 1794. (*Griffin's American Catholic Historical Researches,* New Series, vol. iv. No. 1, pp. 55–56.)

Evangelist at 'Freemasons' Hall;' but on examination we learn that this was no other than a room in the Green Dragon Tavern. Other buildings, such as the Exchange Coffee-House, only partially used for Masonic purposes, were subsequently erected in Boston, and received by courtesy, but not by right, the name of 'Masonic Halls;' but it was not until 1832 that the first independent hall was built in that city, which received the name of the Masonic Temple, a title which has since been very generally conferred on the halls in the larger cities."

The convivial origin of the English Lodges is again touched on by Dr. Mackey (*Encyclopædia of Freemasonry,* p. 521).

"In England," he says, "Lodges do not appear to have received distinctive names before the latter part of the last century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the *Book of Constitutions,* published in 1723, we find a list of twenty Lodges, registered by their numbers, from 'No. 1' to 'No. 20,' inclusive. Subsequently they were further designated by the name of the tavern at which they held their meetings. Thus in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges designated sometimes, singularly enough, as *Lodge No. 6, at the Rummer Tavern,* in Queen Street; *No. 84, at the Black Dog,* in Castle street; or *No. 98, at the Bacchus Tavern,* in Little Bush Lane. With such names and localities, we are not to wonder that the 'three small glasses of punch,' of which Dr. Oliver so feelingly speaks in his *Book of the Lodge,* were duly appreciated; nor, as he admits, that 'there were some

brethren who displayed an anxiety to have the allowance increased.' "

In 1717, the body of Freemasons, if, indeed, we should dignify the smallness of their numbers by such a term, consisted of Entered Apprentices or the merest novices in Freemasonry.

" The mass of the Fraternity being at that time composed of Apprentices," says Dr. Mackey (*Encyclopædia,* p. 82), " they exercised a great deal of influence in the legislation of the Order; for although they could not represent their Lodge in the Quarterly Communications of the Grand Lodge,— a duty which could only be discharged by a Master or Fellow,— yet they were always permitted to be present at the grand feast, and no General Regulation could be altered or repealed without their consent; and, of course, in all the business of their particular Lodges, they took the most prominent part, for there were but few Masters or Fellows in a Lodge, in consequence of the difficulty and inconvenience of obtaining the degree, which could only be done at a Quarterly Communication of the Grand Lodge.

" But as soon as the subordinate Lodges were invested with the power of conferring all the degrees, the Masters began rapidly to increase in numbers, and in corresponding influence. And now, the bulk of the Fraternity consisting of Master Masons, the legislation of the Order is done exclusively by them, and the Entered Apprentices and Fellow Crafts have sunk into comparative obscurity, their degrees being considered only as preparatory to the greater initiation of the Master's degree."

What Dr. Mackey here states as a fact, that, namely,

in the revival so-called, there were already Masters and Fellow Crafts, he is kind enough to inform us elsewhere (*Encyclopædia of Freemasonry,* pp. 692, 693), lacks all historical evidence.

"The first positive historical evidence," he says, "that we have of the existence of a Master's degree is to be found in the General Regulations compiled by Payne in 1720. It is there declared that Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge. But this record would not militate against the theory advanced by some that Desaguliers was its author in 1717 . . ."

"Documentary evidence is yet wanting," he admits a little later, "to settle the precise time of the composition of the third degree as we now have it. But it would not be prudent to oppose too positively the theory that it must be traced to the second decade of the eighteenth century. The proofs as they arise day by day, from the resurrection of old manuscripts, seem to incline that way." Dr. Mackey has forgotten here, what he has so vigorously denied elsewhere, that, namely, the revivalists, as he calls them, *invented* anything.

That England is the mother of modern Freemasonry, our author proves (*Encyclopædia of Freemasonry,* p. 472). He is speaking of the word "Lodge." "The word," he says, "appears in French as *loge*; German, *loge*; Spanish, *logia*; Portuguese, *loja;* and Italian *loggia.* This is irrefragable evidence that the word was, with the Institution, derived by the continent of Europe from England."

So again the letter *G* as a substitute for the initial *Yod* in Jehovah, evidences the same fact. "First adopted by the English ritual makers," says the

Doctor (*Encyclopædia of Freemasonry,* p. 302), "it has, without remark, been transferred to the Masonry of the Continent, and it is to be found as a symbol in all the systems of Germany, France, Spain, Italy, Portugal, and every other country where Masonry has been introduced; although in Germany only can it serve, as it does in England, for an intelligent symbol."

The date of the introduction of Freemasonry into France is variously given. Kloss says 1725; another authority, 1718; the Abbé Robin, 1720 (*Encyclopædia of Freemasonry,* pp. 288, 289). Spain received it in 1727 or 1728. (*Ibid.,* p. 729.) The United States in 1729 (p. 845); Germany in 1730, though the first regular Lodge dates from 1733 (p. 310); Russia, in 1731 (p. 680); Italy, in 1733 (p. 371); Sweden, in 1735 (p. 772); Portugal in 1736 (p. 594); Switzerland in 1737 (p. 776); Prussia in 1738 or 1740 (p. 615); Austria in 1742 (p. 96). In Ireland, authentic documents date from 1726, though the Irish Book of Constitutions (first edited A. D. 1730), says that "about three hundred and seventy years before the birth of Christ, the four sons of Milesius, the Spaniard, subdued the kingdom, settled themselves in several parts of it, planted colonies and erected Lodges." This "is, of course," says Dr. Mackey (*Encyclopædia,* p. 369), "utterly fabulous and mythical." The claim of Scotch Masons to go back to Robert Bruce in 1314, and still farther back to the Abbey of Kilwinning is of no more value. And the famous convention of York in 926 to which English Masons so long pointed in pride is equally a myth. "The fourth manuscript," says Bro. McClenachan (*Encyclopædia,* p. 977), "is that of Krause, known as Prince Edwin's Constitution of 926. Upon this unquestioned reliance had for decades

been placed, then it came to be doubted, and is now little credited by inquiring Masons. Bro. Gould closes his recital of criticisms with the remark, 'The original document, as commonly happens in forgeries of this description, is missing; and how under all the circumstances of the case, Krause could have constituted himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be, that in impostures of this character, credulity on the one part, is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the student of old documents with his own ingenuity.' These remarks," continues Bro. McClenachan, "are specially quoted as relating to almost all apocryphal documents. The fifth, the Charter of Cologne is the 37th manuscript mentioned in Dr. Mackey's schedule (*Encyclopædia*, p. 634, also p. 173), and was believed by him to be of no authentic value. Bro. Gould cites Bobrik and Dr. Schwetschke as careful and decisive examiners who have pronounced against the genuineness of the Manuscript. The sixth, the Larmenius Charter, or Charter of Transmission, is that 'upon which rests the claim of the Order of the Temple to being the lineal successors of the historic Knights Templars, which was not published until between 1804 and 1810; and its earlier history, if indeed it has one, is so tainted with imposture, as to remove any possibility of unravelling the tangled web of falsehood in which the whole question is enveloped.' The argument following is voluminous, and Bro. Gould's *History* should be consulted."

Masonry, therefore, established in England in 1717, and diffused soon after over the Continent of Europe, modified itself differently with the passing of time and

the difference of place. Its first exponents in England tried to Christianize it, but failed; for, little by little, the Christian interpretation was rejected as unsuited to a cosmopolitan institution, at whose altar Jew and Brahmin and Mussulman might kneel.

Preston, according to Dr. Mackey, was the first to give Masonry a philosophy. How little Masonry had to start with, in order to become the divine guide of humanity, he clearly tells us. "It is sufficient, however, to say," says the Doctor (*Encyclopædia of Freemasonry,* p. 453), "that he [Preston] has presented us with a philosophical system of Masonry, which, coming immediately after the unscientific and scanty details which up to his time had been the subjects of Lodge instructions, must have been like the bursting forth of a sun from the midst of midnight darkness. There was no twilight or dawn to warn the unexpectant Fraternity of the light which was about to shine upon them. But at once, without preparation — without any gradual progress or growth from almost nothing to superfluity — the Prestonian Lectures were given to the Order in all their fulness of illustration and richness of symbolism and science, as a substitute for the plain and almost unmeaning systems that had previously prevailed. Byron I think it was who said that he awoke one morning and found himself famous. Personifying Freemasonry, she too might have said, on the day that Preston propounded his system, that she had been awakened from the sleep of half a century to find herself a science. Not that Freemasonry had not always been a science, but that for all that time, and longer, her science had been dormant — had been in abeyance. From 1717 the Craft had been engaged in something less profitable, but more

congenial than the cultivation of Masonic science. The pleasant suppers, the modicums of punch, the harmony of song, the miserable puns which would have provoked the ire of Johnson beyond anything that Boswell has recorded, left no time for inquiring into abstruser matters. The revelations of Dr. Oliver's square furnish us abundant positive evidence of the low state of Masonic literature in those days; and if we need negative proof, we will find it in the entire absence of any readable book on Scientific Masonry, until the appearance of Hutchinson's and Preston's works. Preston's lectures were, therefore, undoubtedly the inauguration of a new era in the esoteric system of Freemasonry."

It was therefore in 1772, according to Dr. Mackey, that esoteric Masonry, as we have it at present, really took its start. We think, however, that his remarks should be restricted to English Masonry; for on the Continent, Masonry already had far other designs than mere convivial banquets.

"Because true Masonry, unemasculated, bore the banners of Freedom and Equal Rights, and was in rebellion against temporal and spiritual tyranny," says Bro. Pike (*Morals and Dogma*, p. 50), "its Lodges were proscribed in 1735, by an edict of the States of Holland. In 1737, Louis XV. forbade them in France. In 1738, Pope Clement XII. issued against them his famous Bull of Excommunication, which was renewed by Benedict XIV; and in 1743 the Council of Berne also proscribed them. The title of the Bull of Clement is, 'The Condemnation of the Society of Conventicles *de Liberi Muratori*, or of the Freemasons, under the penalty of *ipso facto* excommunication, the absolution from which is reserved to the

Pope alone, except at the point of death.' And by it all bishops, ordinaries, and inquisitors were empowered to punish Freemasons, as 'vehemently suspected of heresy,' and to call in, if necessary, the help of the secular arm; that is, to cause the civil authority to put them to death."

That the Pope was right in suspecting Freemasons of heresy in matter of Catholic doctrine, has been proved a hundred times over in our preceding pages; the doctrine of Masonry is purposely framed in diametrical opposition to Catholic teaching: that the Pope was justified in excommunicating those who rejected Catholic doctrines is admitted by every fair-minded person, for such action is common to every society whose laws and regulations are violated, and Masonry excommunicates members just as every other. "Expulsion," says Dr. Mackey (*Encyclopædia,* p. 270), "is, of all Masonic penalties, the highest that can be inflicted on a member of the Order, and hence it has been often called a Masonic death. It deprives the expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been ejected, but also of those which were inherent in him as a member of the Fraternity at large. He is at once as completely divested of his Masonic character, as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his Brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as without

the pale, and it would be criminal in any Brother, aware of his expulsion, to hold communication with him on Masonic subjects." Call it expulsion or call it excommunication, the change of name does not affect the nature of the thing. What Bro. Pike, however, says in the last place, that, namely, the invoking of the secular arm meant the "causing of the civil power to put Masons to death," is either the grossest ignorance or the most shameful slander. In every Protestant country where there is a State religion, the secular arm is invoked, in certain contingencies, in defence of such religion. No one, however, confounds the invoking of the secular arm with the sentencing to death. So it was in Catholic countries with the Catholic Church. The secular arm was invoked in its defence; the penalty imposed was proportioned to the crime committed. Now, if, as Bro. Pike asserts, the Masons of those times were in rebellion against the civil as well as the ecclesiastical power, it can not be remarkable that some were put to death. Rebellion against the civil power is still a capital offence. What is remarkable is that Masons were not so punished. Instead, therefore, of slandering the Church and Catholic rulers, Masons should, in justice, wonder at their moderation.

The Masonic history of those times, as pictured by Bro. Pike (*Morals and Dogma*, pp. 325, 326, 327), is anything but flattering to the Fraternity. "Masonry," he says, "long wandered in error. Instead of improving, it degenerated from its primitive simplicity, and retrograded toward a system, distorted by stupidity and ignorance, which, unable to construct a beautiful machine, made a complicated one. Less than two hundred years ago, its organization was simple,

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and altogether moral, its emblems, allegories, and ceremonies easy to be understood, and their purpose and object readily to be seen. It was then confined to a very small number of degrees. Its constitutions were like those of a Society of Essenes, written in the first century of our era. There could be seen the primitive Christianity, organized into Masonry, the school of Pythagoras without incongruities or absurdities; a Masonry simple and significant, in which it was not necessary to torture the mind to discover reasonable interpretations; a Masonry at once religious and philosophical, worthy of a good citizen and an enlightened philanthropist."

"Innovators and inventors," he continues, "overturned that primitive simplicity. Ignorance engaged in the work of making degrees, and trifles and gewgaws and pretended mysteries, absurd or hideous, usurped the place of Masonic Truth. The picture of a horrid vengeance, the poniard and the bloody head, appeared in the peaceful Temple of Masonry, without sufficient explanation of their symbolic meaning. Oaths out of all proportion with their object, shocked the candidate, and then became ridiculous, and were wholly disregarded. Acolytes were exposed to tests, and compelled to perform acts, which, if real, would have been abominable; but being mere chimeras, were preposterous, and excited contempt and laughter only. Eight hundred degrees of one kind and another were invented: Infidelity and even Jesuitry were taught under the mask of Masonry. The rituals even of the respectable degrees, copied and mutilated by ignorant men, became nonsensical and trivial; and the words so corrupted that it has hitherto been found impossible to recover many of them at all. Candidates

were made to degrade themselves, and to submit to insults not tolerable to a man of spirit and honor."

"Hence it was," Bro. Pike goes on to say, "that, practically, the largest portion of the degrees claimed by the Ancient and Accepted Scottish Rite, and before it by the Rite of Perfection, fell into disuse, were merely communicated, and their rituals became jejune and insignificant. These Rites resembled those old palaces and baronial castles, the different parts of which, built at different periods remote from one another, upon plans and according to tastes that greatly varied, formed a discordant and incongruous whole. Judaism and chivalry, superstition and philosophy, philanthropy and insane hatred and longing for vengeance, a pure morality and unjust and illegal revenge, were found strangely mated and standing hand in hand within the temples of Peace and Concord; and the whole system was one grotesque commingling of incongruous things, of contrasts and contradictions, of shocking and fantastic extravagances, of parts repugnant to good taste, and fine conceptions overlaid and disfigured by absurdities engendered by ignorance, fanaticism, and a senseless mysticism."

"An empty and sterile pomp," he adds, "impossible indeed to be carried out, and to which no meaning whatever was attached, with far-fetched explanations that were either so many stupid platitudes or themselves needed an interpreter; lofty titles, arbitrarily assumed, and to which the inventors had not condescended to attach any explanation that should acquaint them of the folly of assuming temporal rank, power, and titles of nobility, made the world laugh, and the Initiate feel ashamed."

And this is the history of Masonry, written by one

of its greatest exponents and profoundest admirers! And what of the Masons who all these years trusted their souls and their eternal destinies to "ignorance," "superstition," "mysteries hideous or absurd," "oaths that shocked," "insane hatred," "fanaticism," "absurd mysticism," even "infidelity"? Read the arraignment of Bro. Pike, and appreciate the pure channels through which the primitive religion and morality of our race have descended to our times!

Such is a brief sketch of Masonic history. With a dozen origins assigned it by its disciples, it is no wonder that it has been in darkness on the subject of its parentage. Adam, and Seth, and Enoch, and Noah, and Solomon, and Hiram, and Euclid, and Pythagoras, as Masons, are the veriest myths. Modern Freemasonry is the child of 1717. Probably some Lodges existed before this time, though not with the distinction of degrees now practised. The germ, indeed, of Naturalism was there, nurtured in the conviviality of the tavern and bar-room; but it remained for Preston and Hutchinson in later times to give the germ development in England, as it had already received development in the High Degrees on the Continent.

Masonry is indeed the renaissance of pagan mysticism, the religious application of the principles of the humanists who strove to carry the world back to pagan times. Organized in England, it rapidly spread to the mainland of Europe and the colonies of America; one, indeed, in spirit; one in design in the hearts and aspirations of *esoteric* Masons: the undoing of what has been done in the world by the Catholic Church.

CHAPTER XVIII

Is American Freemasonry One with European Freemasonry?

It is sincerely to be regretted that the present question is too often answered simply as it stands, without attending to the various meanings which the words may express; and both the affirmer and the denier are liable to find themselves beset by serious difficulties. If the answerer be a Catholic and if he deny the identity of European and American Freemasonry, asserting in plain words that they are different things, it is hard to see how he can consistently defend the action of his Church, which places the ban upon all Freemasons alike, and excommunicates the American Mason equally with his European brother. But again, if he affirm the identity of the two, he has to meet a storm of protest from Mason and non-Mason alike, and he is called upon to explain the difference of spirit and action which seems to exist between the two, European Continental Masonry being rabidly anti-Catholic, whereas American Freemasonry is not. If the two are the same, how explain this difference?

Our reader, who has already perused the chapter on the anti-Catholic spirit of American Freemasonry; who has listened to Bro. Mackey and Bro. Pike instructing the Brethren; who has attended the Oakland Lodge, presided over by Bro. Sherman; and been fortunate enough to glance over the official letter of

Bro. Lemmi, will easily know that the *esoteric* spirit of Masonry is the same here as elsewhere. If its manifestation is less open and less bitter, it is because existing circumstances among us are not propitious; because the large number of *exoteric* Masons among us, are men for whom principles of religious toleration are sincere, and not a flimsy mask and empty name, and who are not prepared to subscribe to open hate; because even *esoteric* Masons cannot rid themselves of the natural fairness of the American character; and, more than all, because most of them are not, like Masons on the continent of Europe, apostates from the faith. An apostate is ever the most bitter enemy. One who has never been a Catholic, is not open to the suspicion of his fellows. He may have Catholic friends, he may associate with Catholics, and no Mason will doubt his loyalty to the Craft. But the apostate will fear, even if there be no real reason for it, that any respect, any regard shown to the Church will be misinterpreted by his associates, and that, like Peter in the palace of Caiphas, his only resource is to curse and swear that he knows not the Christ. Inculpable ignorance is consistent with fairness, as is also inculpable bigotry; culpable ignorance or malice, culpable bigotry, never. Inculpable ignorance in the apostate, while not an impossibility, since lack of home training, lack of religious instruction, lack of practical religion in parents, etc., may bring it about, is at most the exception; the contrary is the rule.

But let us, for the moment, overlook the preceding chapters, and make an independent investigation of the unity or oneness of Masonry. This much-mooted question is of prime importance, and well merits our careful study.

The oneness, therefore, of which there is question, may be oneness of *rite;* or oneness of *government* and *head;* or oneness of *fraternity* and *spirit;* or, lastly, oneness of *doctrine,* which is the root of the rest. How far in each of these senses are American and European Freemasonry,— or to generalize the proposition, how far is Masonry throughout the world, one? Let this be our question.

Masonry is not one in *rite.* Dr. Mackey (*Encyclopædia of Freemasonry,* pp. 649, 650) numbers thirty-seven different rites. "The original system of Speculative Masonry," he says, "consisted of only the three symbolic degrees, called, therefore, Ancient Craft Masonry. Such was the condition of Freemasonry at the time of what is called the revival in 1717. Hence, this was the original Rite or approved usage, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the 'Holy Royal Arch' was declared to be a part of the system; and thus the English, or, as it is more commonly called, the York Rite was made legitimately to consist of four degrees.

"But on the continent of Europe, the organization of new systems began at a much earlier period, and by the invention of what are known as the high degrees, a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three symbolic degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these degrees. The Apprentice, Fellow Craft, and Master's degrees were the porch through which every initiate was required to pass before he could

gain entrance into the inner temple, which had been erected by the founders of the Rite. *They were the text, and the high degrees the commentary . . .*"

"I have said," he continues, "that there has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exert itself. Others have had a more permanent existence, and still continue to divide the Masonic *family,* furnishing, however, *only diverse methods of attaining to the same great end,* the acquisition of *Divine Truth* by Masonic light. Ragon, in his *Tuilier Général,* supplies us with the names of a hundred and eight, under the different titles of Rites, Orders and Academies." [1]

There is, therefore, no unity of Rite. But this lack of unity does not, as Dr. Mackey assures us, interfere with *"the essential oneness"* of the Masonic family; they are but different methods of attaining the knowledge of the Masonic God and the Masonic soul by means of Masonic light.

Neither has Masonry oneness of *government* or *headship,* if we take the whole body of Masons scattered throughout the globe. The Scottish Rite, indeed, comes nearer such unity and has established its headquarters in Rome to emphasize its antagonism to the Papacy; in the American Rite and others similar, the government is by independent Grand Lodges.

"A Grand Lodge," says Dr. Mackey (*Encyclo-*

[1] The number of Masonic rites actually "in use to-day" is given by the *Cyclopædia of Fraternities* (2nd ed. 1907, p. 29), as *ten.* Of these, the English (erroneously called York) and the Ancient and Accepted Scottish, "are ranked as universal." The American Rite "is next in importance, and is practised in the United States and the Dominion of Canada, where are to be found three-fourths of all the Freemasons in the world." (*Ibid.*)

pædia, pp. 319, 320), "is the dogmatic and administrative authority of Ancient Craft Masonry, or the three Symbolic degrees . . ."

"A Grand Lodge is invested," he tells us later, "with power and authority over all the Craft within its jurisdiction. It is the Supreme Court of appeal in all Masonic cases, and to its decrees *implicit obedience* must be paid by every Lodge and every Mason situated within its control. *The government* of Grand Lodges is, therefore, *completely despotic.* While a Grand Lodge exists, its *edicts* must be respected and *obeyed without examination* by its subordinate Lodges."

"This autocratic power of a Grand Lodge," he goes on to say, "is based upon a principle of expediency, and derived from the fundamental law established at the organization of Grand Lodges in the beginning of the last century. In so large a body as the Craft, it is absolutely necessary that there should be a supreme controlling body to protect the Institution from anarchy, and none could be more conveniently selected than one which, by its representative character, is, or ought to be, composed of the wisdom, prudence, and experience of all the subordinate Lodges under its obedience; so that the voice of the Grand Lodge is nothing else than the voice of the Craft expressed by their representatives."

We have no time to discuss here, nor indeed does it need discussion, this autocratic power, whose edicts "must be respected and obeyed without examination by its subordinate Lodges." No human power, and Masonry does not claim to be other, has any right to exact such blind obedience of rational men; no rational man true to his nature can yield it. Ex-

pediency will not justify it; the avoidance of anarchy does not demand it; the fact that it is the voice of the Craft through its representatives does not safeguard it. We who are accustomed to representative government, know how often representatives do not express the united wisdom, prudence, and experience of subordinates; as likewise, how often their decisions are not the voice of those whom they represent. And Masonic Grand Lodges are no exception.

The various attempts made in the United States to establish a General Grand Lodge for the whole Republic, are rehearsed at length by Dr. Mackey in his *Encyclopædia of Freemasonry,* pp. 305, 308.

"Ever since the Grand Lodges of this country began, at the commencement of the Revolutionary war," he says, "to abandon their dependence on the Grand Lodges of England and Scotland — that is to say, as soon as they emerged from the subordinate position of Provincial Grand Lodges, and were compelled to assume a sovereign and independent character — attempts have . . . been made by members of the Craft to destroy this sovereignty of the State Grand Lodges, and to institute in its place, a superintending power, to be constituted either as a Grand Master of North America, or as a General Grand Lodge of the United States. Led, perhaps, by the analogy of the united Colonies under one federal head, or, in the very commencement of the Revolutionary struggle, controlled by long habits of dependence on the mother Grand Lodges of Europe, the contest had no sooner begun, and a disseverance of political relations between England and America taken place, than the attempt was made to institute the office of Grand Master of the United States." (pp. 305–306.)

The first attempt, it seems, was made on Dec. 27, 1779, and repeated unsuccessfully at different times, until, at the convention in Chicago in 1859, it seems to have been finally abandoned. (pp. 307, 308.)

Among the Latin races, the Grand Lodges are called Orients, and exercise somewhat more power than American Grand Lodges. "Most of the Grand Lodges established by the Latin races," says Dr. Mackey (*Encyclopædia,* p. 322), "such as those of France, Spain, Italy, and the South American States, are called Grand Orients. The word is thus, in one sense, synonymous with Grand Lodge; but these Grand Orients have often a more extensive obedience than Grand Lodges, frequently exercising jurisdiction over the highest degrees, from which English and American Grand Lodges refrain. Thus, the Grand Orient of France exercises jurisdiction not only over the seven degrees of its own Rite, but also over the thirty-three of the Ancient and Accepted [Scottish Rite], and over all the other Rites that are practised in France."

The last paragraph, however, is somewhat modified on p. 290 of the same work; but as Dr. Mackey wrote his articles at different times, it is not hard to conceive how such discrepancies came about.

"The Masonic obedience of France is now divided," he says (*Encyclopædia,* p. 290), "between the two bodies [the Grand Orient of France and the Supreme Council of the Scottish Rite], and the Grand Orient and the Supreme Council now both exist as independent powers in French Masonry. The constant tendency of the former to interfere in the administration of other countries would furnish an unpleasant history for the succeeding thirty years [from 1841

to 1871], at last terminated by the refusal of all the Grand Lodges in the United States, and some in Europe, to hold further Masonic communication with it; a breach which every good Mason must desire to see eventually healed. One of the most extraordinary acts of the Grand Orient of France has been the recent abolition of the office of Grand Master, the duties being performed by the President of the Council of the Order."

But though there is neither unity of *rite,* nor unity of *head* and *government,* Masonry is one body, one institution, one federation throughout the world. This is evidenced by the clearest assertions of Masonic standard works. That difference of ritual is no impediment, is taught us on page 650 of the *Encyclopædia of Freemasonry.*

"The mode of opening and closing a Lodge," says Dr. Mackey, "of conferring the degrees, of installation, and other duties, constitute a system of ceremonies which are called the Ritual. Much of this ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic jurisdiction, it is required, by the superintending authority, that the ritual shall be the same; but it more or less differs in the different Rites and jurisdictions. *But this does not affect the universality of Masonry.* The ritual is only the external and extrinsic form. *The doctrine of Freemasonry is everywhere the same.* It is the *body* which is *unchangeable* — remaining *always and everywhere the same.* The ritual is but the outer garment which covers this body, and is subject to continual variation. It is right and desirable that the ritual should be made perfect, and everywhere alike.

But if this be impossible, as it is, this at least will console us, that while the ceremonies, or ritual, have varied at different periods, and still vary in different countries, the *science* and *philosophy,* the *symbolism* and the *religion* of Freemasonry continue, and will continue, to be the *same wherever true Masonry is practised.*" Comment can only fail to make so clear a doctrine clearer. We shall therefore devote our time rather to the submitting of new proofs than to their development.

"An identity of forms in opening and closing [a Lodge] and in conferring the degrees," Dr. Mackey says again (*Encyclopædia,* p. 843), "constitutes what is technically called uniformity of work. The expression has no reference, in its restricted sense, to the working of the same degrees in different Rites and different countries, but only to a similarity in the ceremonies practised by Lodges in the same Rite, and more especially in the same jurisdiction." He then goes on to show its desirability, though admitting its impossibility, and adds (p. 844):

"It is, therefore, a matter of congratulation that uniformity in work, however desirable and however unattainable, is not so important and essential as many have deemed it. Oliver, for instance, seems to confound in some of his writings the ceremonies of a degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the *identity* of the Institution, have long since been embodied in its written laws, and unless by a wilful perversion, as in France, where the Grand Mastership has been abolished, can never be changed. But variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long

as they do not trench upon the foundations of symbolism on which the science and philosophy of Masonry are built, can produce no other effect than a temporary inconvenience. . . . The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life, and of the universal brotherhood of man, taught in its symbolic method, will forever shine out pre-eminent above all temporary changes of phraseology. *Uniformity of work* may not be attained, but *uniformity of design* and *uniformity of character* will forever preserve Freemasonry from disintegration."

"The boast of the Emperor Charles V," he tells us (*Encyclopædia of Freemasonry,* p. 846), in an article on the Universality of Masonry, "that the sun never set on his vast empire, may be applied with equal truth to the Order of Freemasonry. From east to west, and from north to south, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science, while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Masonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant

waters of love and charity for the poor, the widow, and the orphan of every land." How far our author's words can be admitted, we have seen in our chapter on Masonic Benevolence; here we are interested in but one thing — the unity of this stream.

It is precisely because Freemasonry everywhere is one, that Dr. Mackey and all other Masonic writers always speak in the singular of Masonry, Freemasonry, etc., and not of Masonries or Freemasonries. They speak of the Masonic system, the Masonic philosophy, the Masonic religion, Masonic history, Masonic symbolism, the Masonic Institution, Masonic light, the Masonic Order, the Craft, the Masonic Fraternity, the Masonic family, the Masonic world. There is never the slightest difficulty in speaking of the French, English, German, or Continental Brethren. "All extraneous ornaments and devices" (on Masonic aprons), says Dr. Mackey, "are in bad taste and detract from the symbolic character of the investiture. But the silk or satin aprons, bespangled and painted and embroidered, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Masonry. They are an innovation of our *French Brethren,* who are never pleased with simplicity, and have by their love of tinsel in their various newly-invented ceremonies, effaced many of the most beautiful and impressive symbols of our Institution." (*Encyclopædia,* p. 84.) So again, treating of the aporrheta or secrets of the Order (*Encyclopædia,* pp. 80, 81), he informs us that "The European Masons are far more liberal in their views of the obligation of secrecy than the English or the American. There are few things indeed which a French or German Masonic writer will re-

fuse to discuss with the utmost frankness. It is now beginning to be generally admitted, and English and American writers are acting on the admission, that the only real aporrheta of Freemasonry are the modes of recognition and the peculiar and distinctive ceremonies of the Order."

Hence our author, under the heading "Continental Lodges," hastens to inform us that the expression implies nothing more than *a mere difference of usages.* "This expression" [Continental Lodges] "is used throughout this work, as it constantly is by English writers, to designate the Lodges on the continent of Europe which retain many usages which have either been abandoned by, or never were observed in, the Lodges of England, Ireland, and Scotland, as well as the United States of America. The words Continental Masonry are employed in the same sense." (*Encyclopædia,* p. 185.)

It is, therefore, no wonder that Masonic writers in their expositions of Masonry quote indifferently from authors of every rite and nationality; it is the one system differently "clothed," as Dr. Mackey has put it, but its clothing no more affects it intrinsically, than our own does us.

"The expositions which abound in the French, German and other continental languages," he says (*Encyclopædia,* p. 270), "are not attacks upon Freemasonry, but are written often under authority, for the use of the Fraternity. The usages of Continental Masonry permit a freedom of publication that would scarcely be tolerated by the English or American Fraternity."

It is natural, therefore, to find in the symbolism of the Lodge the lesson taught over and over again

of this world-wide unity; and though the symbols employed may differ, the underlying lesson ever remains unchanged.

"In the Lectures of the York Rite, the clouded canopy," says Dr. Mackey (*Encyclopædia,* p. 147), "is described as the covering of the Lodge, teaching us, as Krause says, 'that the primitive Lodge is confined within no shut up building, but that it is universal, and reaches to heaven, and especially teaching that *in every clime under heaven Freemasonry has its seat.*' And Gädike says, 'Every Freemason knows that by the clouded canopy we mean the heavens, and that it teaches how widely extended is our sphere of usefulness. There is no portion of the inhabited world in which our labor cannot be carried forward, as there is no portion of the globe without its clouded canopy.'" "Hence, then," Dr. Mackey continues, "the German interpretation of the symbol is that it denotes the *universality of Freemasonry,* an interpretation that does not precisely accord with the English and American systems, in which the doctrine of universality is symbolized by the form and extent of the Lodge."

"The extent of a Mason's Lodge," he goes on to tell us (*Encyclopædia,* p. 271), "is said to be in height from the earth to the highest heavens; in depth from the surface to the center; in length from east to west; and in breadth from north to south. The expression is a symbolic one, and is intended to teach the extensive boundaries of Masonry, and the coterminal extension of Masonic charity."

So in treating of the "Globe," he tells us that "in the second degree, the celestial and terrestrial globes have been adopted as symbols of the *universal ex-*

tension of the Order, and as suggestive of the universal claims of brotherly love." (*Encyclopædia,* p. 312.) The various implements of the Order teach, according to him, the same lesson. "Thus, the tools attached to each degree admonish the Mason, as an Apprentice, to prepare his mind for the reception of the great truths which are hereafter to be unfolded to him; as a Fellow Craft, to mark their importance, and adapt them to their proper uses; and as a Master, to adorn their beauty by the practice of brotherly love and kindness, the *cement that binds all Masons in one common Fraternity*" (*Encyclopædia,* p. 361). "The cement which in Operative Masonry is used to unite the various parts of a building into one strong and durable mass," he says, "is borrowed by Speculative Masonry [Freemasonry] as a symbol to denote that brotherly love which binds the *Masons of all countries in one common brotherhood.* As this brotherhood is recognized as being perfected among Master Masons only, the symbol is very appropriately referred to the third degree." (*Encyclopædia,* p. 153.)

The tessellated border which surrounds the tracing-board of the Entered Apprentice has the same meaning. "The tessellated border, as it is called," says Dr. Mackey (*Encyclopædia,* p. 808), "is a cord, decorated with tassels, which surrounds the tracing-board of an Entered Apprentice, the said tracing-board being a representation of the Lodge, and it symbolizes the bond of love — the mystic tie — *which binds the Craft wheresoever dispersed into one brotherhood.*"

On turning to the words "Mystic Tie," we find in equally plain words, we should say even plainer, the same doctrine. "That sacred and inviolable bond,"

he says (p. 517), "which unites men of the most discordant opinions into *one band of brothers,* which gives but *one language to men of all nations* and *one altar to men of all religions,* is properly, from the mysterious influence it exerts, denominated the Mystic Tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called 'Brethren of the Mystic Tie.'"

Hence it is that the General Laws of Masonry are binding throughout the world. The General Laws, says Dr. Mackey (*Encyclopædia,* p. 446), "are all those Regulations that have been enacted by such bodies as had at the time universal jurisdiction. *They operate, therefore, over the Craft wheresoever dispersed;* and as the paramount bodies which enacted them have long ceased to exist, it would seem that they are unrepealable."

So, too, the presiding officers are everywhere the same. "In every Symbolic Lodge," says the Doctor (*Encyclopædia of Freemasonry,* p. 865), "there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. *It exists in every country and in every Rite.* The titles of the officers may be different in different languages, but their functions, as presiding over the Lodge in a tripartite division of duties, are *everywhere the same.* The German Masons call the two Wardens *erste* and *zweite Aufseher;* the French, *premier* and *second Surveillant;* the Spanish, *primer* and *segundo Vigilante;* and the Italians, *primo* and *secondo Sorvegliante.*

"In different Rites, the positions of these officers vary. In the York and American Rites, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both Wardens are in the West, the Senior in the North-west and the Junior in the South-west; but in all, the triangular position of the three officers relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points."

So unessential are the differences of the Rites and so little do they interfere with one another, that some of the Rites are a combination of various others; the same Mason may belong to Lodges of different Rites; the same Lodge may practise more than one rite; the Masonry of a country may be introduced from different sources, and depend on different jurisdictions.

Thus, for instance, the Swedish Rite is, says Dr. Mackey (*Encyclopædia of Freemasonry,* p. 776), "a mixture of the pure Rite of York, the high degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zinnendorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the Swedish Masons. It is a Rite confined exclusively to the kingdom of Sweden and was really established as a reform or compromise to reconcile the conflicting elements of English, German and French Masonry that about the middle of the last century convulsed the Masonic atmosphere of Sweden."

So with the Rite of Fessler (*Encyclopædia of Freemasonry,* pp. 275, 276): "Both Clavel and Ragon say," asserts the Doctor, "that the rituals of these degrees were drawn up from the rituals of the Golden

Rose Croix, of the Rite of Strict Observance, of the Illuminated Chapter of Sweden, and the Ancient Chapter of Clermont."

So, likewise, Webb, in forming the American Rite, wove into it the philosophy of the high Continental degrees. "Webb was a man of some talent," says Dr. Mackey (*Encyclopædia,* p. 454), "—not equal, it is true, to Hutchinson or Preston; but one who had paid more attention to Masonry, and knew more about it, than any man of his times in this country. It is said, upon what authority I know not, but I think the fact is credible, that he visited England, and obtained instructions from Preston himself. At the same time, such a man would not have undertaken such a voyage without making himself acquainted with the other systems prevailing in England, and his subsequent course shows that he extended his investigations *to the Continental science of Masonry as developed in the 'hautes grades.'* On his return home, he availed himself of all these varied advantages to compile and arrange that system, not only of lectures but of degrees, which has ever since been practised in this country."

The Ancient and Accepted Scottish Rite, an essentially French system, and introduced from France in 1783 as the Rite of Perfection, contained originally but twenty-five degrees. "In 1801," however, says our author (*Encyclopædia of Freemasonry,* p. 697), "a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalcho. There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five degrees of the Rite of Perfection were alone recognized. But *suddenly,* with the organization of the Supreme Council, there arose a new Rite, fabricated *by the adoption of eight*

more of the Continental high degrees, so as to make the thirty-third and not the twenty-fifth degree the summit of the Rite." Now of this Rite, Dr. Mackey says a little earlier on the page, "Although one of the youngest of the Masonic Rites, having been established not earlier than 1801, it is at this day the most popular and the most extensively diffused. Supreme Councils or governing bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic obedience." This is the case chiefly in Latin countries.

That a Mason may belong to Lodges of different Rites is a matter of common knowledge. Dr. Mackey (v. McClenachan's "Memoir," *Encyclopædia,* pp. 916, 917), was a member both of the American Rite and of the Ancient and Accepted Scottish; so Dr. Dalcho, one of the founders of the Ancient and Accepted Scottish, was a member of the York Rite (*Encyclopædia,* p. 201), etc., etc.

The practice of various Rites by the same Lodge is called "*Cumulation of Rites.*" This, says Bro. McClenachan (*Encyclopædia,* p. 944), is "the practice by a Lodge of two or more Rites, as the American or York and the Ancient Accepted Scottish, or the Scottish and French Modern Rites. This Cumulation of Rites has been practised to a considerable extent in France, and in Louisiana in the United States."

Of the introduction of Masonry from different sources, our own country is an excellent example. The York Rite was introduced from England; then came the Rite of Perfection, a rite essentially French, established in Paris in 1754. This, as we have seen, constitutes twenty-five of the degrees of Ancient and Accepted Scottish Masonry, the other eight being various

degrees of high Continental Masonry. The Ancient and Accepted Scottish Rite, as practised among us, is, therefore, pure Continental Masonry; in fact, the Council of Charleston, in which the Rite was fabricated, is called "the *Mother Council of the World.*" (*Encyclopædia,* p. 846.)

Turkey, too, is a good example. "There is," says Dr. Mackey, speaking of this country, "a Provincial Grand Lodge of England, having under its jurisdiction four Lodges at Constantinople and four at Smyrna. There are also four Lodges at Constantinople, under the Grand Orient of France; four at Smyrna and one at Constantinople, under the Grand Orient of Italy; one at Constantinople, under the Grand Lodge of Ireland; and one at Constantinople, under the Grand Lodge of Scotland." (*Encyclopædia,* p. 838.) And all this is *Masonry,* not *Masonries.* The word is ever in the singular; for these divisions are only divisions of jurisdiction; distinctions of government, not of Masonic spirit and doctrines.

That Masonry is one throughout the world, is clearly established in the very Landmarks or essential principles [1] of the Order. Hence the fourteenth is: "The right of every Mason to visit and sit in every regular Lodge" (*Masonic Ritualist,* p. 242). "The right of every Mason to visit and sit in every regular Lodge," says Doctor Mackey, explaining this right (*Encyclopædia of Freemasonry,* p. 442), "is an unquestionable landmark of the Order. This is called the 'right of visitation.' This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world. *And this is because Lodges are justly considered as*

[1] Cfr., *supra,* pp. 23, 82.

only divisions for convenience of the universal Masonic family."

"Every affiliated Mason in good standing," he says again (*Encyclopædia of Freemasonry,* p. 860), "has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience, and this is called, in Masonic law, 'the right of visit.' It is one of the most important of all Masonic privileges, because it is based on the *principle* of the *identity of the Masonic institution as one universal family,* and is the exponent of that well-known maxim, that 'in every clime a Mason may find a home, and in every land a brother.' It has been so long and so universally admitted, that I have not hesitated to rank it among the landmarks of the Order.

"The admitted doctrine on this subject is," he continues, "that the right of visit is one of the positive rights of every Mason, because Lodges are justly considered as only *divisions for convenience* of the *universal Masonic family."* He then gives reasons which may deprive one of this right, and concludes: "But without the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Mason in his travels throughout the world." The same doctrine is treated at length in his *Text Book of Masonic Jurisprudence,* pp. 203–216, in which he adds to the text just quoted: "Wherever he may be, however distant from his residence and in the land of the stranger, every Lodge is, to a Mason in good standing, his home, where he should be ever sure of the warmest and truest welcome" (p. 207). He tells us, indeed, a few pages earlier, that the Grand Lodges of a few of the States in the Union either denied the

right of visit, or, conceding it, conceded it as a favor, and not as an absolute right.

"The doctrine announced by Maryland is," he says, "that 'each Lodge is a family by itself, separate and distinct from all the rest of the world, and has an unquestionable right to say who shall not be their associates.'" (Report of Committee of Foreign Correspondence 1854, p. 10). "It is evident, however," he says in a footnote, "that this involves a very contracted view of the universality of Masonry, and that by making each Lodge a distinct and independent family, the cosmopolitan character of the institution is completely denied. Fortunately this theory is nowhere else recognized." (p. 205.)

Hence every Master Mason has the right of aid and assistance wherever he finds himself, and is amenable to the Masonic jurisdiction of the place in which he dwells. "The duty of aiding and assisting," (*Encyclopædia,* p. 50), "not only all worthy distressed Master Masons, but their widows and orphans also, '*wheresoever dispersed over the face of the globe,*' is one of the most important obligations that is imposed upon every brother of the 'mystic tie,' by the whole scope and tenor of the Masonic institution."

This oneness of the Masonic body is taught with equal plainness on p. 388 of the *Encyclopædia of Freemasonry,* where Dr. Mackey deals with the jurisdiction of a Lodge. This jurisdiction, he says, "is geographical or personal. The *geographical jurisdiction* of a Lodge is that which it exercises over the territory within which it is situated, and extends to *all the Masons affiliated and unaffiliated,* who live within that territory . . ."

"The *personal jurisdiction* of a Lodge is that penal

jurisdiction which it exercises over its own members wherever they may be situated. No matter how far a Mason may remove from the Lodge of which he is a member, his allegiance to that Lodge is indefeasible so long as he continues a member, and it may exercise penal jurisdiction over him." Without, therefore, ceasing to be a member of his Lodge, and liable to be punished by it, should he be judged to be derelict in his Masonic duty, a Mason, by the very fact of entering another Masonic jurisdiction, owes allegiance to it and becomes its subject, even though he does not affiliate with any of its Lodges; for, as we have been taught, different jurisdictions are mere divisions, for the convenience of government, of the great Masonic family; and the Masonic law which we are considering is but the logical application of the principle.

Hence our author in his article on the "Statistics of Freemasonry" proudly boasts of its unity and universality.

"The assertion," he says, "that 'in every land a Mason may find a home, and in every clime a brother,' is well sustained by the statistics of the Order, which show that wherever civilized men have left their footprints, its temples have been established. It is impossible to venture on anything more than a mere approximation to the number of Freemasons scattered over the world; but if we are correct in believing that there are more than 400,000 Masons in the United States of America, any estimate that would place the whole number of the Fraternity everywhere dispersed at less than a million and a half would be a very low estimate. The following is a table of the countries in which Freemasonry is openly practised with the permission of the public authorities, omitting the States,

now, by the increasing spirit of tolerance, very few, indeed, where the suspicions of the government compel the Masons, if they meet at all, to meet in private.

I. EUROPE

Anhalt-Bernburg,
Anhalt-Dessau,
Bavaria,
Belgium,
Bremen,
Brunswick,
Denmark,
England,
France,
Germany,
Hamburg,
Hanover,
Hesse-Darmstadt,
Holland,
Holstein-Oldenburg,
Hungary,
Ionian Isles,
Ireland,
Italy,
Malta,
Mecklenburg-Schwerin,
Netherlands,
Norway,
Portugal,
Posen, Duchy of,
Prussia,
Prussian Poland,
Saxe,
Saxe-Coburg,
Saxe-Gotha,
Saxe-Hildburghausen,
Saxe-Meiningen,
Saxe-Weimar,
Saxony,
Schwarzburg-Rudolstadt,
Scotland,
Spain,
Sweden,
Switzerland,
Wurtemberg.

II. ASIA

Ceylon,
China,
India,
Japan,
Persia,
Pondicherry,
Turkey.

III. OCEANICA

New South Wales,
Java,
New Zealand,
Sumatra,
Sandwich Islands.

IV. AFRICA

Algeria,
Bourbon, Isle of,
Canary Islands,
Cape of Good Hope,
Egypt,
Goa,
Guinea,
Mauritius,
Mozambique,
Senegambia,
St. Helena.

V. AMERICA

Antigua,
Argentine Republic,
Barbadoes,
Bermudas,
Brazil,
Canada,
Carthagena,
Chili,
Colombia,
St. Christopher's,
Curaçoa,
Dominica,
Dutch Guiana,
English Guiana,
French Guiana,
Guadeloupe,
Hayti,
Jamaica,
Martinico,
Mexico,
New Brunswick,
New Granada,
Nova Scotia,
Panama,
Peru,
Rio de la Plata,
St. Bartholomew's,
St. Croix,
St. Eustatia,
St. Martin,
St. Thomas,
St. Vincent,
Trinidad,
United States,
Uruguay,
Venezuela."

(*Encyclopædia of Freemasonry*, pp. 740, 741.)

The same catalogue, with some additions, is found in the *Masonic Lexicon,* pp. 455–457. Having been drawn up over thirty years ago, it looks a little antiquated in spots, though it will still serve the purpose of giving the reader an idea of the spread of Masonry over the world.

According to Bro. Henry Leonard Stillson, "32°, Masonic Historian," writing in the *Encyclopædia Americana* (Vol. X, s. v. "Masonic Fraternity"), "In the United States and Canada the membership of Symbolic Masonry is published annually, the total for the year 1903 being 962,438, in 12,704 constituent lodges, under 57 grand lodges. The net gain during 1902 was 39,500." The *New York Tribune Almanac and Political Register* for 1907 (p. 233) gives the total number of members of "The Masonic Grand Lodges of North America" as 1,128,998. The *World Almanac and Encyclopedia* for 1908 (p. 404) gives "the returns of the Grand Lodges of the United States and British America for 1905–1906" as follows:—"Whole number of members, 1,062,425; raised, 81,386; admissions and restorations, 28,155; withdrawals, 22,008; expulsions and suspensions, 659; suspensions for non-payment of dues, 12,760; deaths, 16,123. Gain in membership over preceding year, 58,177. Membership in 1906, 1,129,001; gain over the preceding year of 66,576." An accompanying statistical table gives the membership for 1907 as 1,188,566.[1]

[1] According to Stevens' *Cyclopædia of Fraternities* (2nd ed. 1907, p. xv), "more than 200,000 candidates for membership are initiated every year into American secret fraternities and sisterhoods, 30,000 into the Masonic Fraternity . . ." The total given above does not include the negro Masons, who number about 60,000 in this country, but are considered "spurious." (*Ibid.* p. 72).

Of one body of the divided Ancient and Accepted Scottish Rite Masons the *World Almanac* for 1908 (p. 404) informs us that its "Sovereign Grand Consistory was organized one hundred years ago in New York "*under the ægis of the Grand Orient of France* . . . by M .·. I .·. Joseph Cerneau,[1] thirty-third degree," and that "The Supreme Council has fraternal relations with the Supreme Councils of Great Britain and Ireland, Canada, *Italy,* Egypt, *Cuba, Argentina,* Australia, New Zealand, *Mexico, Belgium,* Germany, and Switzerland, Greece, Austria-Hungary, *and other Grand Orients.*" Which other Grand Orients these are may be inferred from the fact that, according to the same authority, the "Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and last Degree" of the same body are also "*in relations of amity with the Supreme Councils* for *France* . . . *Brazil,* . . . *Uruguay, Paraguay, Peru, Portugal,* . . . *Columbia, Chile, Central America* . . . *and Spain.*"

The "Sovereign Sanctuary of Ancient and Primitive Freemasonry (Rite of Memphis) in and for the Continent of America," was introduced into this country directly from France, by Jacques Etienne Mar-

[1] Cerneau is considered by many Masons "the American Cagliostro." He organized his Supreme Council of Sovereign Grand Inspectors General 33° at New York in 1812. According to Mackey (*Encyclopædia,* p. 697), the A. and A. Scottish Rite was established "not earlier than the year 1801," and the *Cyclopedia of Fraternities* (2nd ed. p. 43) says, "it was constructed at Charleston, S. C., in 1801, out of the twenty-five degrees of the Rite of Perfection, Chapter of Clermont, Paris, 1754. . . ." The action of Cerneau gave rise to "a dissension in Scottish Rite Masonry in the United States which marked many succeeding years." (*Ibid.* p. 47).

conis, about 1857,[1] and besides being "created . . . in affiliation with the Grand Orient of France," (*New International Encyclopedia,* Vol. XI (1903), p. 994), "is in affiliation with the various Masonic powers of the world and has a regular exchange of Representatives with [among other countries] *Italy, Spain, Roumania.*" (*Ibid.,* p. 405.)

The "Royal Arch Masons" of the United States have "under the immediate jurisdiction of the[ir] General Grand Chapter" "28 subordinate chapters," of which some are in "*Porto Rico, Chili, and the Chinese Empire.*" (*Ibid.,* p. 405.)

"The *universality* of Masonry," says Dr. Mackey, "is not more honorable to the Order, than it is advantageous to the brethren. From East to West, and from North to South, over the whole habitable globe, are our Lodges disseminated. . . . The Mason, indigent and destitute, may find in every clime a brother, and in every land a home.

"The evidence of these assertions," he continues, "will be found in the following table of the countries in which Freemasonry is openly and avowedly practised, by the permission of the public authorities. Such places as Austria, where, owing to the suspicious intolerance of the government, the lodges are obliged to be holden in private, are not mentioned. Italy and Hungary should be added." (*Masonic Lexicon,* p. 455.)

Thus, *we have the unity of the Masonic body*

[1] This rite, it may interest the reader to know, was established in 1839 at Paris, and soon had lodges also at Marseilles and Brussels. It consisted originally of "ninety-one degrees, later of ninety-two degrees, and afterward of ninety-six degrees, with a ninety-seventh degree for the official head of the Rite." (*Cyclopædia of Fraternities,* 2nd ed., p. 78).

throughout the world again and again asserted in the clearest and most emphatic of terms; and we find the United States occupying its alphabetical place in the Masonic list, just as France, England, Germany, Mexico, or any other country of the globe. The Masonry is one; the rite, the jurisdiction varies, according to the taste of the Brothers for ceremony or the convenience of Masonic government. This has been asserted by our author so clearly and so variously, has been inculcated so sedulously and persistently, that its denier, if a Mason, must be either quite ignorant of his Order, or insincere in his denial. Its unity is embedded in its landmarks; is expressed in its laws, its symbols, its sign-language; is set forth by Masonic orators and writers as Masonry's glory and boast; constitutes one of the customary toasts at Masonic banquets; and is assiduously set forth as one of the great temporal advantages accruing to a Mason.

It is furthermore accepted as a matter of course by the general public, and that well-known reference work, the *World Almanac,* has for several years accompanied its statistical table of Freemasonry by the following note: "These Grand Lodges [in the United States and British America] are in full affiliation with the English Grand Lodge, of which the Duke of Connaught is Grand Master, and the Grand Lodges of Ireland, Scotland, Cuba, Peru, South Australia, New South Wales, Victoria, and also with the Masons of Germany and Austria. They are not in affiliation and do not correspond with the Masons of the Grand Orient of France;[1] they, however, affiliate with and

[1] In the latest edition of the *World Almanac,* for 1908, this phrase has been slightly changed and now reads: ". . . do not correspond with the Masons under the jurisdiction of the Grand Orient of France. . . ."

recognize Masons under the jurisdiction of the Supreme Council. Freemasonry is under the ban of the Church in Spain, Italy, and other Catholic countries, and the membership is small and scattered." (*The World Almanac and Encyclopedia* for 1906, p. 336).

That our American Masons affiliate with and recognize the Masons of Italy, even though the Masonic Brotherhood in that country be "small and scattered," we have proved sufficiently, we believe, *supra,* pp. 286 sq.

It remains for us to say a few words on the rupture with the Grand Orient of France, alluded to in the above quotations from the *World Almanac.* A rupture of communications is nothing more than a schism in Masonry, which leaves the essential doctrines of the Craft and its spirit unimpaired. No one acquainted with Masonic history is ignorant of the long and bitter feud existing between the Grand Lodges of England (*Encyclopædia of Freemasonry,* pp. 65–68), yet in 1813, the differences were patched up and harmony was restored. So there were dissensions in Brazil (pp. 125, 126); in France (pp. 288–290); in Frankfort (p. 290); in Ireland (p. 370); in Switzerland (p. 777); in the United States (pp. 491, 477, 727, etc.); and, during these dissensions, Masonic intercourse was interrupted; but the doctrine, the spirit of Masonry was ever, at bottom, the same.

The argument, therefore, which we hear so often adduced, that there is an essential difference between French and American Masonry, because intercourse between them is severed, is of no value.

1st. The Scottish Rite among us is purely French by origin and French by descent.

2dly. The break has been with the Grand Orient of

France, as we have seen. Now the Grand Orient of France represents but a part of French Masonry.

"The Supreme Council of the Ancient and Accepted Scottish Rite of France, however," says Bro. McClenachan (*Encyclopædia of Freemasonry,* p. 954), "stood, and still stands, true to all the principles of Masonry, prominently including the Father which is in Heaven, who ever was, is, and ever shall be in his personal existence. A large dependency of Craft Lodges owe allegiance to the Supreme Council, the number at last report being eighty-three, while those which still linger about the Orient, not confident of their future, including in the geographical boundary of France all its possessions and dependencies, will approximate two hundred and fifty, many of which exist in name only, and are indifferent to Masonry." It is not, therefore, true that there has been a complete break between French Masons and the rest of the world. The Scottish Rite in France, together with the eighty-three Lodges of Craft Masonry dependent on it, are still in friendly intercourse.

3dly. Without discussing the prudence or the expediency of a frank avowal of infidelity by the Grand Orient, its declaration is but the logical outcome of the principles of *esoteric* Masonry, as we have seen in our study of the Masonic God and Jehovah. The naturalism of Masonry, the deification of human passion, can have, in logical minds, no other outcome. The Grand Orient of France cannot be accused of ignorance of Masonic principles; its declaration was the fruit of long thought and consideration; it is only the open expression of what we have again and again found expressed covertly; it may not be prudent, but it is true.

"Discussion," says Bro. McClenachan, "and an attempted avoidance of a threatening Masonic calamity by a large number of the fraternity of France did not avail to prevent the General Assembly of the Grand Orient of France from completing its overthrow and that of its subordinates by the almost unanimous adoption of the now famous amendment of Art. I, of the Constitution of Masonry, on Sept. 14, 1877.

"The following is the text of the amendment and of the original second paragraph which was expunged:

"Original paragraph: 'Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind.'

"Substitute amendment: 'Whereas, Freemasonry is not a religion, and has therefore no doctrine or dogma to affirm in its Constitution, the Assembly adopting the Vaeu IX, has decided and decreed that the second paragraph of Article I of the Constitution shall be erased, and that for the words of the said article, the following shall be substituted: I. Being an institution essentially philanthropic, philosophic and progressive, Freemasonry has for its immediate objects, search after truth, study of universal morality, sciences and arts, and the practice of benevolence. It has for its principles utmost liberty of conscience and human solidarity, and its motto is Liberté, Egalité, et Fraternité.'

"The adoption of the above was after a full and deliberate consideration by its constituents, who for more than a year were in the throes of deep deliberation and judgment.

"In pursuing the above course France, through the

Grand Orient, rejected Masonry; and not Masonry France. The result was deep and sorrowful consideration of the continuance of friendly relations by the Masonic powers of the world, resulting in the rapid cessation of comity and representation with a once proud Masonic Centre, which in letters of fire substituted *force supérieure* and *principe creature* for the great Masonic symbol of God. Consequently, as there can be no Masonry without God, Masonry ceased to have an organized existence in that country, and although the Grand Orient continues to exist in name, it is not Masonic.

"The Supreme Council of the A. A. Scottish Rite in France, however," he continues in the passage already quoted, "stood, and still stands, true to all the principles of Masonry, etc." (*Encycl.*, p. 954.)

The world is not ready for a plain and candid rejection of God, as Masonic authorities outside France are well aware. The word God or Jehovah, therefore, must be kept. It will serve as a convenient blind; the *exoteric* Mason will take it in his sense, the *esoteric* in his. But do not forget what Bro. McClenachan has told us (*Encyclopædia*, p. 957):

"G. O. D. The initials of Gomer, Oz, Dabar. It is a singular coincidence, and worthy of thought, that the letters composing the English name of Deity should be the initials of the Hebrew words wisdom, strength, and beauty; the three great pillars or metaphorical supports of Masonry. *They seem to present almost the only reason that can reconcile a Mason to the use of the initial 'G'* in its conspicuous suspension in the East of the Lodge in place of the Delta. The incident seems to us to be more than an accident.

Dabar, Wisdom, D.
Oz, Strength, O.
Gomer, Beauty, G.

Thus the initials *conceal* the true meaning."

Why the Mason has to be reconciled to use G as the initial of God, Deity; and why he is reconciled by finding in the word the symbols of the Masonic columns; and how the word God, read backwards, Dabar, Oz, Gomer, will appeal to the initiate who reads Jehovah backwards so as to get Ho-Hi, He-She, we have explained at length elsewhere.[1] But who of the uninitiated imagines that God is thus distorted? To say, therefore, that there is no Masonry without God, when "almost the only reason that will reconcile a Mason to the use of the initial G," is that it represents "wisdom, strength and beauty," the phallic pillars of the Lodge, is, for Christians, the veriest humbug; as it has been for the Grand Orient of France.

Esoteric Masonry, therefore, is everywhere the same, for the same principles are taught in the higher degrees; exoteric Masonry, or the Masonry of the uninstructed, will naturally differ. But for all that they form one body, though animated in different degrees by the same spirit. Hence we have seen the bitterness and bigotry of Gethsemane Chapter of Rose Croix of Oakland, California, and of Bro. Sherman, the leading spirit in Masonic affairs on the Pacific Coast; though we should regret to believe that every gentleman present at the meeting recorded, fully subscribed in his heart to the sentiments expressed. But union even in a body, participation even imperfectly in a spirit as anti-Catholic and anti-Christian as is that

[1] *Supra*, pp. 176 sqq.

of true Masonry, cannot but be condemned by the Catholic Church. Her very love and esteem for sincere souls who have been deceived by outward appearances will make her speak openly and frankly, regardless of consequences to herself.

As the advanced and progressive Masonry of France has openly proclaimed its purpose of driving God from France, so this is the secret purpose of advanced Masonry throughout the world.

Masonry is one everywhere, not in rite, for such unity is merely accidental; nor in jurisdiction, for this, likewise, is a mere matter of convenience; nor one among its *exoteric* members, for these are ill-instructed in the doctrines of the Craft; but it is one in its true and *esoteric* spirit; it is one in its aim and object; one in its light and doctrines; one in its philosophy and religion; thus forming one family, one craft, one institution, one brotherhood, one order, one world, aiming in its catholicity to substitute itself for the Catholicity established by Christ.

APPENDIX

The Unity of Freemasonry

So firmly is the erroneous belief rooted in many Catholic minds, that Masonry among ourselves is something different from European and Latin-American Masonry, and so sedulously, for their own purposes, is this idea fostered by Masons themselves, that we have not been surprised to see the following printed, in good faith, by one of our Catholic papers: [1]

A recent address of John C. Strother, of Louisville, Kentucky, delivered before Louisville Lodge No. 400, F. & A. M., reveals a fact not generally known in this country, viz.: that the Freemasons in the United States do not recognize or hold communication with the Freemasons of France and other Latin countries.

The address, which is printed in the *Masonic Home Journal,* contains the following:

"I may say there are different kinds of Masonry in a sense. Freemasonry is not known and taught and practiced in all the world with that purity of belief in God as the Supreme Architect of the Universe, or with that elevated standard of morals as in the lodges in this country of ours, and, I may say, as we know and practice it in Louisville Lodge No. 400, and in the other lodges of this city and jurisdiction. Freemasonry, as it exists in France, Italy, Spain, Portugal and the South American republics, is a political anti-religious association, which in recent years has developed into a sort of anti-theistic sect, which makes no secret of its hatred of revealed religion.

[1] The article was taken from the secular dailies, several of which, for some reason, gave it considerable prominence.

"Freemasonry was introduced into France probably about 1720, and into the other countries named probably later. French gentlemen in great numbers joined the lodges, where free thought and unbelief were openly discussed. Lodges for women were organized little less licentious than the lodges of men, and in them royalty and women of high social and political relations and standing became members and devoted attendants.

"In a society so pre-eminently free from religious influence the Masonic lodges presented a kind of neutral ground, on which men could hold such intercourse as they chose, free from the influence or antagonism of Church or State. In these meetings even the historical existence of Christ, to say nothing of His divinity, was made a matter of jocular dispute, and this condition doubtless aggravated, if it did not create, the antagonism which existed between Freemasonry and the Roman Catholic Church.

"From time to time the Popes of Rome have issued their edicts placing their ban of excommunication upon the members of the order. But the ban of excommunication was not only resorted to by the Roman Catholic Church, but as late as 1888 Albert Pike, Grand Commander of the United States (Scottish Rite), solemnly excommunicated French Freemasons in terms not less drastic than those used by the Popes.

"This was a result of the practice of the lodges not to require belief in the existence of God, as the Supreme Architect of the Universe, which was considered by them as a mere matter of speculation, to be accepted or rejected at the discretion of the individual brother, who was no longer required to take an oath one way or the other, and led to free thinking and perhaps freer action.

"So strong did the antagonism between the Order and the Church become, that in 1891 the Grand Orient of France passed resolutions, which were communicated with binding effect to all subordinate lodges within the jurisdiction, to the effect that it was the duty of every good Mason to use all his influence to bring about the suppression of all ecclesiastical associations, religious, educational or charitable, and to see that their property was confiscated to the state; and that it was the duty of every Freemason to advocate the exclusion of all pupils of religious colleges or schools from holding any official position under the

government, in any branch of the service, military, naval or civil service.

"The relation of Freemasonry to the prevailing religion in France, Spain, Portugal, and the republics of South America, whose dominant religion is Roman Catholic, is, therefore, far from harmonious in belief or practice. The opposition of the Church to the atheistic tendencies and to the dissolute habits of thought and practice of Masons has brought about a corresponding activity by the Masons, whose political potency in France is far in excess of their numerical proportions, which doubtless constitutes the unseen but powerful force which is now bringing about the separation of Church and State, causing a complete, though so far bloodless, revolution in France."

Every intelligent reader will immediately see the value of Brother Strother's admissions.

1st. "Freemasonry, as it exists in France, Italy, Spain, Portugal, and the South American republics, is a political anti-religious association, which in recent years has developed into a sort of anti-theistic sect, which makes no secret of its hatred of revealed religion."

2d. French Lodges from the beginning were centers of free thought and unbelief. "Lodges for women were organized little less licentious than the Lodges of men." In their meetings, "even the historical existence of Christ, to say nothing of His divinity, was made a matter of jocular dispute."

3d. This condition of affairs "aggravated, if it did not create, the antagonism which existed between Freemasonry and the Roman Catholic Church."

4th. The persecution of the Church in the South American Republics and in France, is Masonic; and has been brought about by the Church's opposition "to the atheistic tendencies and to the dissolute habits of thought and practice of Masons."

We thank the Brother for his simple and candid confirmation of what we have asserted in preceding pages, or rather what the best-informed and most eminent American Masonic authorities have asserted; for we have sought no merit for ourselves save that of faithful copyist. We are willing to admit with him, as we have clearly admitted, that "there are different kinds of Masonry *in a sense.*" The only question is concerning this "*sense.*" There is esoteric Masonry, or the true and genuine article; there is exoteric, an adulterated article, put up and seasoned according to the taste of the consumer. There are different rites, etc., as we have elsewhere explained. In these "senses" there may be said to be different Masonries, but in no other. Genuine esoteric Masonry is everywhere the same.

The Catholic newspaper above quoted, therefore, erred, though with the best of intentions, when it stated that Judge Strother's address "reveals a fact not generally known in this country, viz.: that the Freemasons in the United States do not recognize or hold communication with the Freemasons of France and other Latin countries." It is, unfortunately, not a fact.

The issue of the paper in question was yet fresh from the press, when the following appeared in the San Francisco *Examiner* (May 26, 1907):

Scottish Rite Masons of the old and new worlds are for the first time in the history of Masonry to have an international convention. There will be only seven delegates from the United States, and one of these is W. Frank Pierce of this city. This world gathering is to be held in Brussels on June 10th next. Mr. Pierce, with James D. Richardson of Tennessee and George F. Moore of Alabama, will represent the

Southern jurisdiction of the Scottish Rite. Mr. Pierce will also represent the Scottish Rite of Hawaii and the Philippines, which are attached to the Southern jurisdiction, U. S. A.

Henry L. Palmer of Wisconsin and two inspectors-general named by him are to represent the Northern jurisdiction. President Diaz of Mexico, head of the Scottish Rite in that country, has selected Allison Nailor of Washington, D. C., to represent Mexico at the gathering, so of the seven delegates from this country one is really the official representative of the Mexican jurisdiction.

The following Supreme Councils are to be represented at the Brussels conference: Southern and Northern jurisdictions of the United States, France, Belgium, Italy, Ireland, England and Wales, Scotland, Portugal, Peru, Brazil, Venezuela, United States of Colombia, Argentine Republic, Uruguay, Colon, Mexico, Greece, Hungary, Switzerland, Canada, Dominican Republic, Chili, Spain and Egypt.

The meeting was held as planned, and, on July 5th, 1907, the *Examiner* contained this cablegram:

PARIS, July 4.— American delegates to the International Masonic conference, which has just been concluded at Brussels, have brought the news to Paris that the next international congress will be held in the United States. The congress will be held five years later at a city to be decided upon by the two American jurisdictions.

Other papers of the country contained fuller details.

PARIS, July 4.— That the next international Masonic Conference is to be held in the United States is the news brought to Paris by American delegates to the congress, which has just been concluded at Brussels. Three delegates have arrived here from the Belgian capital — James D. Richardson, Grand Commander of the Supreme Council of the Southern jurisdiction of Washington, D. C.; George F. Moore of Alabama, an officer of the same jurisdiction; and General S. C. Lawrence, of Boston, Lieutenant Grand Commander of the Northern jurisdiction. The three other American delegates are traveling on the continent. They are W. Frank Pierce of California; Chas.

F. Gallagher of Boston, and Barton Smith of Toledo, Ohio. Richardson said to-day that twenty-one Supreme Councils, governing Masonic degrees above the third, were represented at the congress, which was not held for legislative purposes, but for the unification of the Scottish Rite and for devising means of obtaining the unification of the Supreme Councils all over the world and dealing with irregular Masonic lodges. Toward the close of the session a resolution was passed to hold the next congress, five years hence, at a city to be decided upon by the two American jurisdictions.

Whom do we find fraternizing? Twenty-one Supreme Councils, two of which belong to the United States; and in those two we have all American Masons of the Scottish Rite represented, for all belong to one or other of these jurisdictions. Whence come the other nineteen councils? Mainly from the very countries with which, we are told, the members of the Scottish Rite in America hold no communication. Is France excluded? It follows the United States in the list. Is Mexico excluded? So intimate is the bond of unity between the United States and her Latin sister, that Allison Nailor, of Washington, D. C., is chosen as representative of the latter. Italy, Spain, Portugal, and the various South American republics, whose atheism and immorality Bro. Strother so roundly chides, are doubtless excluded. Let us go over the list again lest our eyes have deceived us. France, Italy, Portugal, Peru, Brazil, Venezuela, United States of Colombia, Argentine, Uruguay, Colon, Mexico, Santo Domingo, Spain, Chili. These are found with England, Ireland, Wales and Scotland, Greece, Hungary, Canada, Switzerland, Egypt, the United States, and Belgium in one harmonious unity. It makes no difference to us what the purpose of the

convention was; whether it was legislative or otherwise. Masonry whose very essence is secrecy, is not supposed to manifest its purpose to profanes. Its oneness is all that concerns us for the moment; and the admitted purpose of the gathering was to cement this unity more closely. And with whom does the preponderance in such a convention lie? With the majority. And who possess the majority? The admittedly atheistic and immoral European Latin Masons and those of the Latin American republics. And when in such a convention, questions arise of what Scottish Rite Masons are to hold as to the Grand Architect of the Universe, Masonic morality, education, the Catholic Church, etc., etc., what will be declared to be true, esoteric Scottish Rite dogma and morals? And this, even supposing (which we have shown *not* to be the case), that American delegates to the gathering were different from their Brethren. A majority decides; and the immense majority is, as Bro. Strother himself candidly confesses, atheistic, immoral, anti-religious, and bitterly anti-Catholic. And not only is the Scottish Rite of America willing to fraternize with its Latin brethren, it is willing to do more, and five years hence will play the role of host.

The intimate union of Mexican and American Masonry, so plainly shown by the choice of Bro. Nailor, is abundantly confirmed by recent events.

In the early months of the year 1907, the Mystic Shriners of the United States established their Order in the Mexican capital, and admitted among its members some of the most prominent Mexican Freemasons; and though it may be contended that Mystic Shrinery is not properly Masonry, it is certainly, in its own way,

the flower and fruit of the Fraternity, since only high degree Masons are eligible to membership.[1] In it, Mexican and American Masons fraternize; where is there this pretended standing aloof? Moreover, here is what is planned for the next year. The item is from the *Mexican Herald* of November 5th, 1907:

The executive committee appointed by Anezah Temple, A. A. Mystic Shrine, to arrange for the entertainment of the visiting Shriners in January, consisting of W. O. Staples, chairman, W. B. Hull, W. G. Stevens, N. L. Brinker, W. L. Vail, K. M. VanZandt and H. D. Barto, held a meeting yesterday and discussed general plans for the reception. It is expected that from 1,500 to 2,000 Shriners will make the pilgrimage, including families, and it is proposed to get up a series of entertainments covering several days. . . .

Past Imperial Potentate Clayton, of St. Joseph, Mo., and the most of the members of the imperial council, will head the pilgrimage, and it is expected to be the biggest affair for *Masons* [*sic!*] ever held in Mexico.

[1] The *Encyclopedia Americana* (vol. x, s. v. "Mystic Shrine") says that this "order is composed only of 33d degree Masons." This is probably an error. According to the *World Almanac* (1908, p. 405), "its membership is composed strictly of Masons who have reached the 32d degree." (See also Stevens' *Cyclopædia of Fraternities*, 2nd ed., New York, 1907, p. 1.) Active thirty-*third* degree Masons there are said to be only about one hundred all told in North America; honorary "thirty-thirds," less than 1,000. (*Ibid.* p. 54). Only active "thirty-thirds" are members of the Supreme Council, or governing body, of the Rite. (*Ibid.* p. 53. Besides the "Ancient Arabic Order of the Mystic Shrine," there are a number of other societies in the United States which "require as a prerequisite to uniting with them membership in Masonic bodies." The *New International Encyclopedia*, from which the passage in quotes is taken, names as such societies affiliated with Masonry, the Order of the Eastern Star, the Mystic Order of Veiled Prophets of the Enchanted Realm, and the Independent International Order of Owls." (Vol. xi, 1903, p. 993.) The *Cyclopædia of Fraternities* (2nd ed. 1907, p. 67) adds two more: the Modern Society of Rosicrucians and the Sovereign College of Allied Masonic Degrees.

Again, on August 6th, 1907, the Knights Templar of the United States [1] established a commandery in Mexico City. We quote from the *Mexican Herald* of August 7th:

With solemn ceremony the Mexico City Commandery, U. D. Knight Templars, was duly constituted last night. The constitution was effected in the lodge rooms of the order, General George M. Moulton, Past Grand Master of the Grand Encampment of Knights Templar in the United States, presiding. At the opening of the Commandery Past Grand Commander Moulton was assisted by the officers who had been appointed by him under dispensation while he held the post of Eminent Commander of the General Grand Commandery.

General Moulton delivered to the Commandery its charter, making it a regularly constituted body of the General Grand Commandery, and the first elections under the charter then took place with the following results: . . .

As an indication of General Moulton's high standing in Masonic circles the following list of offices which he has filled will be interesting:

M. W. Grand Master of the Grand Lodge A. F. and A. M., State of Illinois; Past Master Covenant Lodge No. 526; M. E. Grand High Priest of the Grand Chapter R. A. M., State of Illinois; Past High Priest Corinthian Chapter No. 69; Master of Ceremonies Order of High Priesthood in Illinois.

Ancient and Accepted Scottish Rite — Marshal of the Camp, Supreme Council, 33rd degree M. M. J. U. S. A.; Past First Lieutenant Commander, Council of Deliberation, State of Illinois; Past Commander in Chief, Oriental Consistory 32nd degree, S. P. R. S.; Past Sovereign Prince, Chicago Council, 16th degree; Prince of Jerusalem Valley of Chicago; Sovereign Grand Inspector General 33rd degree and Honorary Mem-

[1] The Knights Templar are closely allied with the Freemasons. The *Encyclopedia Americana* (vol. x) treats them under, and as a part of the "Masonic Fraternity." The *World Almanac* for 1908 (p. 405) says that "A Mason to obtain these orders" [which a Commandery of Knights Templar confers: Red Cross, Knight Templar, Knight of Malta] must be not only a Mason, but "a Master Mason and Royal Arch Mason in good standing, and a member of both Lodge and Chapter."

ber Supreme Council Northern Masonic Jurisdiction, U. S. A.
Accredited representative, near similar grand bodies of the United States and Illinois, of the following named Masonic organizations: Supreme Council, A. A. S. R. of Venezuela, S. A.; Grand Commandery of Knights Templar of California; Grand Council of Royal and Select Masters of Oregon; Grand Chapter of Royal Arch Masons of Delaware; Grand Lodge of Ancient, Free and Accepted Masons of Kansas; Grand Lodge of A. F. and A. M. of the island of Cuba.

Space has allowed us to give only about one-half of the General's Masonic titles. Those which we have given, however, will show how high he stands both in Blue Masonry and in the Scottish Rite. He is, moreover, Accredited Representative of the Ancient and Accepted Scottish Rite, Supreme Council, Venezuela, South America; as well as of the Grand Lodge, Ancient Free and Accepted Masons of the Island of Cuba. In Mexico he is at home among his Brethren and highly pleased with his visit. Hence the *Herald,* in its issue of August 11th, 1907, informed its readers:

Past Grand Master Moulton's visit to this city was for the purpose of constituting the Mexico City Commandery, but while here he looked into Mexican Masonry in general and was highly satisfied with the condition of the Blue Lodge here. He was especially well pleased with his reception by General Diaz, the President of the Republic, and the local Knights Templar.

If, before concluding, we be allowed to digress for a moment, we would note how General Moulton's various dignities reveal another interesting fact, viz.: the extensive ramifications of Masonic influence in bodies other than those directly or openly affiliated with Masonry. Thus is the Craft better able to obtain the ends proposed to it by Bro. Pike: the spreading of

Masonic ideas and the influencing of legislation favorable to them.

No one is blinder than he who will not see; and if Catholics and, perhaps, even some members of our clergy, should persist — which we sincerely hope will not be the case — in refusing to accept the evidence of facts, let them seek to explain, consistently with the fairness and intelligence of Mother Church, the common condemnation, as well of European and Latin-American Masonry, as of American. The candid admissions of Bro. Strother will enlighten them as to the justice of the Church's action in reference to the former; our own Study, we hope, will have sufficiently enlightened them as to the justice of her action in reference to the latter.

*
* *

Should there remain a reader of this volume not yet fully convinced, let him take up *The Genius of Free-Masonry and the Twentieth-Century Crusade* by J. D. Buck, a distinguished Mason and author of *Mystic Masonry* and other writings. We have before us a copy of the second edition, published by the Indo-American Book Co. of Chicago (1907). The "Dedication" reads: "For the Good of Masonry in the Interest of Freedom and Fraternity, Light, Liberty and Love against Ignorance, Superstition and Fear, Clericalism, Despotism, and Jesuitism." An introductory chapter addresses itself "To Catholics." The book is an anti-Catholic pamphlet of a type of which the bitterest European Anti-Clerical might well be proud. The author's chief thesis is that the genius of Catholicism — which, of course, he calls "Popery"—

and the genius of Freemasonry "are exact opposites," —"antagonistic to the last degree," and that, therefore, "*the Mason everywhere is an enemy of Popery*" (p. 67). On page 250 he speaks still more openly: "*No such complete denial of every claim set up by Clericalism* [i. e. Catholicism] *can anywhere else be found as confronts it in Freemasonry. Masonry* [mark well: the author is an American addressing himself to Americans!] *stands squarely and on well-defined principles for the precise opposite of Clericalism.*" "Just so far," he continues on the following page (251), "as the world is converted to the ethical principles of Freemasonry,— Brotherly Love, Relief and Truth,— and the ethics taught and lived by Jesus, just so fast and so far the world repudiates every principle and every claim and practice of Roman Clericalism. . . . *The indifference and supineness of many Masons at this point must mean either ignorance, folly, or cowardice.* Every intelligent and loyal Mason ought to accept the challenge of Rome, with all that it implies, and proceed at once to act upon it. He should do this or frankly confess himself a coward." To fight Catholicism tooth and nail, and, if possible, to destroy it, is, according to this latest Masonic writer, part — and a very important part — of the "Magnum Opus" of Freemasonry. We have not enough space left to quote extensively from his book; but if the reader will peruse carefully the following extract, taken from pages 170 to 171 of *The Genius of Free-Masonry,* and weigh it in the light of the many passages we have quoted from Pike and Mackey, he will no doubt readily agree with us, first, that the esoteric Masons of America are getting ready to teach the exoteric brethren to draw the logical conclusions from

the principles Masonry has been teaching them these many years; and secondly, that our present volume was not written without a sufficient motive. "There is found," says the author, "in very many Lodges great interest taken and pride shown in the smoothness and perfection of the Work; that is, in the use of the ritual in the initiation of candidates, and this is exceedingly commendable. Any Lodge or body of men ought to be ashamed to render such a splendid dramatic representation in a careless and slovenly manner. The more perfectly this dramatic work of the Lodge is rendered the stronger and deeper the impression made upon the candidate and the more highly will the whole ritual and work be regarded by every Brother of the Lodge.

"Moreover, such appreciation, regard and loyalty for the ordinary work of the Lodge, is the best possible preparation for that larger *Work* [1] thus symbolized. It would seem impossible for any intelligent, thoughtful and sincere Mason to witness this good, square work of the Lodge, without an added enthusiasm and renewed love and zeal for the Order itself.

"When from this appreciation and laudable pride thus engendered, he reflects that here are *living truths,*[1] not empty words and dead and meaningless ceremonies, he ought to be prepared and qualified to take the *next step*[1] and study the *real* [1] thing of which the whole ritual and work of the Lodge stands as a Living Symbolism from beginning to end. He will find, moreover, that he has been given the key and numberless clues to the combination. If he chooses to dig beneath the surface, explore the secret vaults in

[1] Italics Mr. Buck's.

which the ancient Jewels were concealed and preserved, he will be able to answer the challenge, give the countersign, and *pass on* [1] into the Light of the *Magnum Opus.*" [1]

We conclude by quoting the words with which Mr. Buck ends his chapter entitled "The Real Issues" (p. 258):

"The issue is indeed exceeding plain; so plain, indeed, that only a knave or a fool need err therein. It is not because of lack of knowledge nor of due warning that —

> 'We wait beneath the furnace blast
> The pangs of transformation.'

"If we wait longer it will be because we are recreant to plain duty."

As for us Catholics, if we remain longer in ignorance of the true character and aims of American esoteric Freemasonry, and neglect to take the proper precautions, in obedience to the oft-repeated warning of our Holy Mother the Church, it will serve us right if the Masons succeed in obtaining the balance of power in the United States, as they hold it to-day in France, and treat us in America as our poor brethren are treated in that beautiful but unfortunate land.

[1] Italics Mr. Buck's.

THE END.

INDEX

[Presuming that this volume will be frequently consulted on the subject of which it treats, and with a view to adapt it as much as possible to purposes of reference, I have taken considerable pains to make this Index very full. The figures refer, of course, to the pages of the book.— A. P.]

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